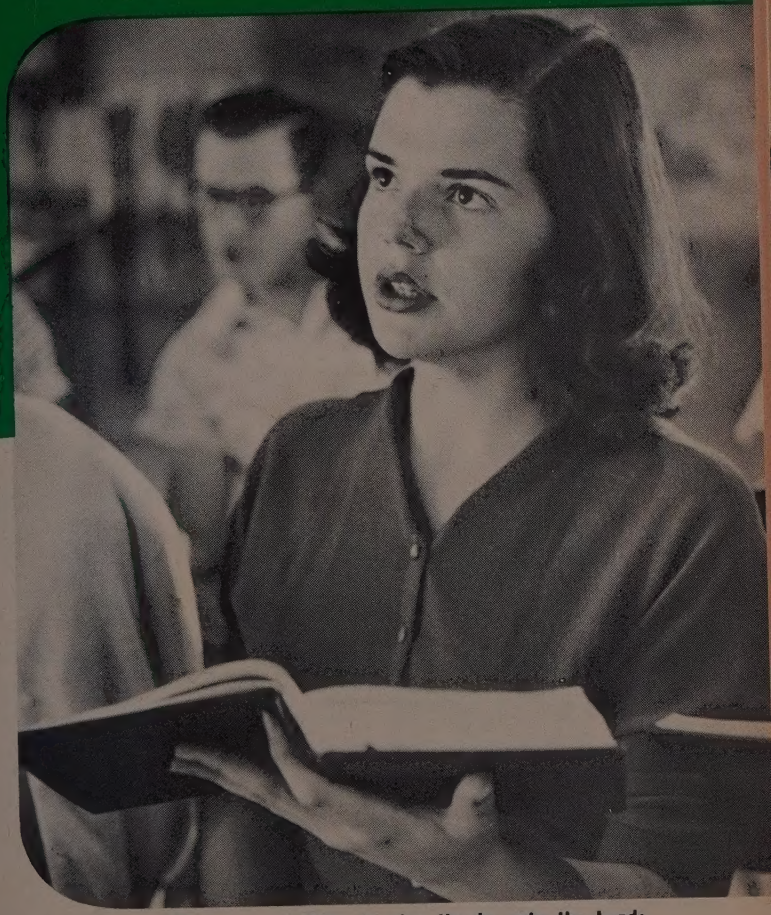
The LUTHERAN



SEMINARY
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"It is a good thing to give thanks unto the Lord: and to sing praises unto Thy Name, O Most High."

39, No. 8

NOVEMBER 21, 1956

CENTS

Nothing to Fear

AUTUMN LEAVES swirled against the window pane where young Tim stood watching tall trees bend and sway against the force of the approaching storm. A sudden clap of thunder overhead made him jump. Sheepishly he glanced at his mother.

"I didn't see that one coming," he said.

HIS MOTHER SMILED. Ever since he was a baby, Tim had been fascinated by the sound and fury of electrical storms. And as he grew older, she was glad to see that his interest in scientific explanations of weather disturbances left no room for fear.

"It sounds as if Rusty did, though," she said, nodding at the kitchen d Tim's dachshund was on the p scratching at the door and whining.

TIM OPENED THE DOOR. The quickly brushed past and cowered u the table. The boy knelt on the flo pet the trembling animal.

"You know, Rusty, you shouldn' so nervous every time we have a sto he said soothingly. "Don't you k that God watches over dogs just a does the little sparrows?"

Again Tim's mother smiled. She k that it wasn't interest in science a that kept her boy from being afraid.

—ERNESTINE DA

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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THE CHURCH IN THE NEWS

Lutherans to work for desegregation

A United Lutheran campaign against segregation was planned this month by the church's Board of Social Missions. The plan calls for training 100 leaders to conduct study and discussion programs in congregations of all ULC synods.

The board, which met Nov. 8-9, thought that there may be public misunderstanding of action on segregation taken by the United Lutheran Church at its Harrisburg convention last month. From a Board of Social Missions resolution on desegregation, the convention struck out a statement that "the Supreme Court decision of May 17, 1954" (on school segregation) "is in harmony with Christian convictions."

This action did not mean that United Lutherans disapprove the Supreme Court decision, Dr. Harold C. Letts told the Board of Social Missions at its meeting this month. He is the board's secretary of social action. The convention ca on "all its congregations and people to work for the fullest realization of objectives" outlined in a "Statement Human Relations" (*see page 16*). T amounted to giving the "go-ahead nal," said Dr. Letts, in working "peaceful achievement of desegregatio

The statement approved at the Har burg convention, Dr. Letts pointed says that "segregation impedes Christ brotherhood. It declares that equal portunity for education is the right of people. It calls for the church to be inclusive fellowship, and declares t God calls for speedy changes on ev level of life."

Plan for a teaching crusade

The hundred volunteers to teach U congregations about "the Christian s tion to the problems of racial and c tural relations" would be chosen by

COLOR LINE BROKEN IN MINNESOTA

St. Paul's Church in St. Paul receives Negro members by baptism and confirmati

ard of Social Missions in consultation
h social missions committees of the
ods. An average of three persons per
CA synod would be chosen. They
y be pastors, laymen, or laywomen.
The volunteers would be brought to-
her at several conferences "to prepare
mselves for leadership in educational
ograms on the problems of human re-
ions." Under sponsorship of social
ssions committees, they would be of-
ed to congregational or area meetings
conduct courses of study.
The Board of Social Missions decided
s month to publish "stories of success-
integration programs in Lutheran con-
gations." Although only a few ULC
ngregations have let down their color
e so far, the number is doubling or
pling each year. An Augustana con-
egation in St. Paul, Minnesota (St.
ul's Church), was one of the first in
area to receive Negroes along with
ite people by baptism and confirma-
n at a recent service (*see photo*).
The Harrisburg convention, said Dr.
tts, "obviously sought to lead congre-
tions in racially mixed neighborhoods
minister to all people in their com-
nity." The word used in the resolu-
n was "encourage," said Dr. Letts.
Our congregations are encouraged to
ntribute to the solution of the problem
demonstrating in their own corporate
es the possibility of integration.")
owever the "Statement on Human Re-
tions" which the convention affirmed
learly implies that congregations ought
become inclusive fellowships."

om Hungary—silence

In mid-November there was no word
oming across the Hungarian border as
the situation of Lutheran congrega-
ons in the territory reconquered by the
eds.

On Oct. 31 the Rev. Theodore Hartig, United Lutheran pastor, had gone into Hungary with a convoy of trucks carrying Lutheran World Action supplies. Pastor Hartig and Miss Jean Olson of the Lutheran World Federation staff went to Gyor with eight and a half tons of food. A second convoy bearing 25 tons of food reached Budapest on Nov. 2.

Last word from Bishop Lajos Ordass to LWF headquarters in Geneva was a phone call on Nov. 3, requesting further shipments of food, clothing, bedding, and also financial assistance. A $5,000 grant was wired to the bishop in Budapest by the LWF Department of World Service.

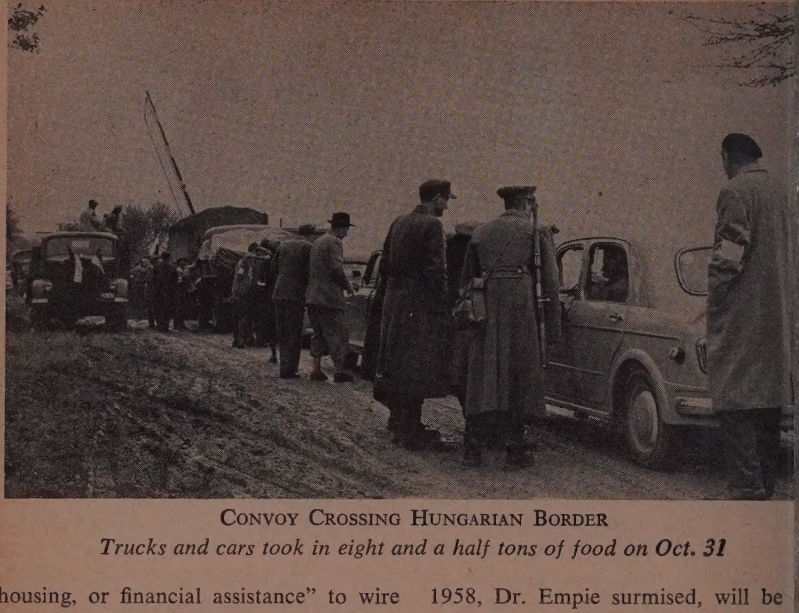
Communist counterattack on the Hungarian rebels began Nov. 4. Red Cross shipments from Vienna, as well as all church shipments, were cut off immediately.

More refugee resettlement

Thousands of refugees flooded across the 150-mile border between Hungary and Austria as the situation became desperate. The Lutheran World Federation, co-operating with the World Council of Churches, provided food and clothing for refugees at reception centers established by the Austrian government.

There were 2,200 Hungarian refugees crossing the Austrian border on Nov. 9, and another 1,700 on the 10th. The Austrian government immediately appealed to Western nations to help with the new resettlement problem which has swamped Austrian resources.

President Dwight Eisenhower said the U.S. would take 5,000 of the refugees under the terms of the Refugee Relief Act. Homes and jobs have to be guaranteed by U.S. citizens for refugees admitted under this law. President Eisenhower invited "all Americans who are willing to give assurances of employment,



CONVOY CROSSING HUNGARIAN BORDER
Trucks and cars took in eight and a half tons of food on Oct. 31

housing, or financial assistance" to wire the Washington office of the Refugee Relief Administration.

Lutherans, who have brought 10,689 refugees to the U.S. this year under the Refugee Relief Act, will assist in resettlement of some of the Hungarians. "The future care of these desperate souls," said Dr. Paul C. Empie of the National Lutheran Council, "will engage our concern in the months and even years ahead."

Lutheran World Action makes plans

"Despite the events of these last tragic days," said Dr. Empie, "the time is near at hand when it will be possible in some measure to assist our brethren in the 'Iron Curtain countries.'" Dr. Empie said that Lutheran World Action has been holding "a modest reserve fund so that when such a time might come we would be able to act instantly to meet the most urgent needs."

A "major development" in the work of Lutheran World Action in 1957 and 1958, Dr. Empie surmised, will be in creased aid to Lutherans in eas Europe." As soon as it becomes lik that help can be sent in such a man as will not endanger those who rec it, Dr. Empie said, "our gifts should in terms of many hundreds of thousa of dollars annually, and would run million-dollar figures during the y immediately before us."

Blake appeals to Russians

Roses were in bloom all over the U when eight church leaders from Ru visited National Council of Churc leaders in the U.S. in June. The Russ and U.S. churchmen had talked in pl ant generalities about their "comm concern for the cause of peace in whole world."

In November the Russians were minded sharply, by a cable to Mos from NCC President Eugene Car Blake, that peace consists of more t pleasant talk.

"We hope the churches in the USSR d work for the avoidance of further oodshed and oppression," Dr. Blake 'd Russian Orthodox Metropolitan colai. Dr. Blake also hoped that Rus-n churchmen "will represent to the thorities of your nation your Christian ncern that the Hungarian people be ven freedom to determine their destiny a nation."

"We further ask," said Dr. Blake, "that u join in our prayers that the world l find sure ways to a just settlement in e Middle East, without further violence d bloodshed. We invite you to join us reaffirming by word and deed our mmon declaration that faith, freedom, d justice are the most essential pre-quisites for durable peace."

utherans gain in Mexico

Ten years ago the American Lutheran urch launched mission work in Mex-o. Now there are six organized con-egations and eight other mission sta-ons, Dr. R. Dale Lechleitner, ALC mis-on executive, said last month. This ound growth" should make establish-ent possible of an Evangelical Lutheran urch of Mexico in the near future, he id.

Land and buildings for a Lutheran minary have been purchased in Mexico ty near the University of Mexico, the LC leader said. A training school for ligious workers is expected to open ere in January with six students.

Lutherans did not start work in Mexico til about ten years ago. Since then, in ddition to the ALC mission, congrega-ons have been started by the Lutheran hurch—Missouri Synod and by the in-ependent World Mission Prayer League. argest congregation is an English-lan-uage Missouri Synod church in Mexico ty which ministers to diplomats and American business people in the Mexican capital.

Swedish church tries advertising

A five-week advertising campaign to increase church attendance was launched last month in Stockholm, Sweden. Large ads in all Stockholm dailies emphasized the slogan, "Let us go to church." Sponsor of the drive was the Stockholm Diocesan Council of the State (Lutheran) Church.

Leaflets distributed door-to-door and radio announcements were also used. If the campaign is successful, it will be broadened to include all of Sweden.

"Experiences in the U.S. prove that much may be achieved by modern advertising and propaganda methods," said Bishop Helge Ljungberg. He urged that services be made more dramatic, with sermons cut to thirty minutes, use of both adult and children's choirs, family services and question-box periods.

Israel called intolerant

Christians and Moslems enjoy more religious freedom in Israel than Reform Jews, Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, told a national meeting of Reform Jews in New York last month.

"Intolerant elements" in Israel are "battling against the breadth of freedom of the Jewish religion" and are conducting a "blasphemous boycott" of Jews who do not adhere to orthodox customs, he said.

Although the Israeli government has not always been closely allied with the Jewish religion, control of the religious life of the country has been vested in extremely conservative leaders.

Don't want teen-agers "going steady"

There was a vigorous attack by a half-dozen Roman Catholic officials in the

past month against high-school pupils pairing off for "steady" dating long before they are old enough to marry. "Steady company keeping," said Archbishop William O. Brady of St. Paul, Minnesota, is not good for teen-agers "spiritually, physically, or psychologically."

"It is pathetic," said the archbishop, "when one views the warped social life which results when what should grace 21 is begun awkwardly at 13."

The Pilot, news weekly of the Boston archdiocese, said that "going steady" is a community problem, and that parents should agree on a uniform policy in opposing it.

At St. Mary's high school in Lynn, Massachusetts, students were notified they would be barred from "any position of leadership or honor" in the school if they persist in "going steady." A couple is classified as "going steady" if they date two or three times a week for several months, engage in frequent telephone calls, and walk together to and from school and church.

"The only serious reason which would justify 'going steady,' " said Msgr. Joseph F. McGlinchey, "is the hope of marriage in the near future. This reason should be absolutely nonexistent for high school students."

Code for teen-agers

Rules for social conduct of teen-agers were announced in St. Edward's high school in Lakewood, a Cleveland suburb. "Refrain from keeping 'steady company' and promote group dating" was the Number 1 rule. Others are:

2. Observe a midnight curfew if in the 12th grade, an 11 o'clock curfew if in the 10th or 11th grades, and a 10:30 curfew if in the 9th grade.

3. Sponsor and attend only chaperoned home parties and other youth acti and outlaw "crashing."

4. Abstain from alcoholic beve and refuse to go to night clubs and

5. Use the family car no more four times a month if in the 12th g and no more than twice a month if lower grade.

6. Strive to receive the sacramen penance frequently and holy commu weekly.

More new churches in October

The number of new church build begun in the U.S. in October set a re and brought the 1956 total well a that of 1955. Buildings estimated to $76 million were started last month cording to U.S. government figures.

Ordinarily the building total be dropping in October, as cold wea comes in the northern states. This the October total was higher than Au or September. Church buildings be in 10 months of 1956 are estimate cost $617 million.

Lutheran Church—Missouri Synod forts to secure loans from its people church extension funds will be pus vigorously during a nine-month per said Dr. Herman A. Mayer. Loans used to assist new congregations in c structing churches. Individuals are u to lend the funds on 3 per cent dem notes. The Missouri Synod hopes to tablish 1,350 new congregations in years. A loan fund of $22,320,000 be needed for this number, it is estima

Argentine seminary in action

Newly dedicated theological semin of the United Lutheran Church of Arg tina was in use this month. Its classro and student-residence space will prov for many more pupils than the pres enrollment. This year there are ei

LUTHERAN SEMINARY COMPLETED IN ARGENTINA
So far—eight students

dents, with two more scheduled to roll in 1957.

The United Lutheran Church in Amer-a and the Lutheran World Federation ared in providing funds for the new hool, which is intended to train a Span-n-speaking Lutheran ministry for a zen Latin American countries.

stors' salaries go up

Salaries paid to pastors of the Presby-ian Church U.S.A. have gone up 49 r cent in eight years, according to the nomination's board of pensions. Parish inisters (not including chaplains, for-gn missionaries, church executives) ow average $4,700 cash salary plus $705 use allowance.

This total of $5,405 annual salary is e average received by 5,782 Presby-rian pastors of congregations. Averages some synods are well above the na-onal average.

The Disciples of Christ average salary st year, reported Dr. Wayne A. Greene, as $4,030 plus parsonage.

And so forth

There were 45,000 signatures on petitions for Sunday closing of grocery stores in Dallas County, Texas. Church groups and grocery store employees united in getting signatures to present to the county district attorney.

Roman Catholics in the U.S. have shipped nearly $50 million worth of food to Spain during the past 18 months, the National Catholic Welfare Conference reported. Unemployment and crop loss caused emergency needs for the food.

Germany's giant church rally (*Kirchentag*) will be held in the East Zone next year, Dr. Reinold von Thadden-Trieglaff said. After 1957 the *Kirchentag* will meet only every two years.

First woman to be ordained a pastor since the Presbyterian Church U.S.A. last May amended its constitution to permit such action is Miss Margaret Towner. Ordained Oct. 24 at Syracuse, N. Y., she will serve as minister of education at First Presbyterian Church, Allentown, Pa.

World News Notes

Bad night for the British

British and French troops had landed their troops at Port Said and started to occupy the Suez Canal territory—just as they would have done any time in the 19th century when they wished to seize territory important to their national interests. They figured that Russia would not interfere on account of its shaky situation in Hungary and Poland.

Then came the night of Nov. 5 (election eve in the U.S.). By radio from Moscow came a spine-chilling report. Marshall Bulganin announced that "we are fully determined to crush the aggressors and restore peace in the East through the use of force." How would the British like "rocket weapons used against England"? the Moscow radio asked. "What is the difference between such an attack and the attack by the British and French on an unprepared Egypt?"

When the official text of the Bulganin note reached London, it was found to be not nearly as fierce as the radio had reported it. But the British leaders didn't get over the bad fright they had received. With only a third of the Canal area conquered, the British and French announced a "cease fire" on Nov. 6. Nasser was still the president of Egypt. The Canal was blocked with sunken ships.

And the whole Arab world looks on Russia as its great friend and protector.

A tiny United Nations police force was scheduled to move in to replace British and French troops in Egypt. The chances that UN police power can compel a settlement of the Middle Eastern situation looked slim.

Russia wants unrest

Since Russia imposed its domination on eastern European countries a[t] World War II, United States policy [h]as been to stir up unrest in the satel[lite] states by means of radio broadcasts [and] other propaganda weapons.

Russian policy has also been to [fan] flame every situation where the W[est] wants good will and stability. The M[id]dle East has its oil—chief energy sou[rce] for West European industry—and [the] Suez Canal—chief waterway for W[est] European shipping. Also in the Mid[dle] East the U.S. has leased territory [for] some of its big air bases.

The Russians have steadily and sl[y]fully directed the spirit of Arab nation[al]ism into violent hatred against W[est] Europe and the U.S. By supplying arm[a]ments and technicians to Egypt and Sy[ria] a sense of military competence has b[een] fostered in the Middle East bloc.

The U.S. doesn't want a real revol[u]tion in Russia's satellite states in East[ern] Europe, because it would create a pow[er] vacuum which the U.S. could not fi[ll]. And Russia doesn't want a real war [in] the Middle East, because it would quick[ly] become a world war which nobody co[uld] win. But the strategy on both sides thes[e] days is to inch up to the "brink of wa[r]" and then scurry back to safety.

The British and French, who tried [a] small "brink of war" expedition of th[eir] own this month, aren't likely to try [an]other soon. The Israelis, who seem[ed] to have a sure thing in striking at Egy[pt] with Britain and France prepared to [run] interference for them, are now su[r]rounded with frantic and feeble enemi[es] such as Syria, Jordan, Arabia, but afra[id] of the "volunteers" these countries ma[y] call to their assistance from Red lan[d] at a moment's notice. G. E. R[.]

WASHINGTON

by ROBERT VAN DEUSEN

BLOOD BATH IN HUNGARY

THERE ARE TIMES when history creeps along at a snail's pace. There are others when centuries seem packed into a few days. The pace in Hungary has been so head-long that the world is left gasping.

It started out as a student demonstration. Intrigued by the sudden shift in Poland from Russian domination to nationalistic communism, university students marched through the streets of Budapest waving banners and shouting slogans. In the fashion of student protests, they demanded the end of Soviet domination. If they had been unmolested, it might have ended there.

Hungarian security police, fearful of the spreading of unrest, tossed tear bombs into the crowd. As the crowd's anger rose, uniformed guards opened fire with rifles. Suddenly, the pent-up resentment of years broke loose and spread like wildfire to all of Hungary.

THE NIGHTMARE of the following week is etched vividly on the world's memory. Blood ran deep in Budapest, as unarmed rioters were killed by the hundreds. Mob violence in all its ugliness was coupled with reckless heroism born of a passion for freedom long denied.

In an effort to stop the bloodshed, Nagy succeeded Geroe as premier. But neither his pleading nor his promises availed. He, too, was a Communist. The Hungarian people saw their great chance. They demanded and won from Nagy the withdrawal of Russian tanks and troops from Budapest, the promise that the Russians would be asked to vacate the rest of Hungary, and the promise of free elections.

Religious leaders

LUTHERAN BISHOP LAJOS ORDASS had been vindicated and freed before the revolt, as a result of negotiations between the Hungarian government and leaders of the World Council of Churches and the Lutheran World Federation. But no active position as bishop was open to him. The posts were still held by Communist-approved church leaders.

With the grip of communism apparently broken, Bishop Ordass suddenly found himself back at the head of the Hungarian Church. Pro-Communist Bishops Lajos Veto and Laszlo Dezsery resigned.

Roman Catholic Cardinal Mindszenty was freed from imprisonment and restored to power in the church. There were rumors that he might be chosen as the new premier of Hungary in the free elections that had been promised.

Then came the grim climax. Russian tanks rolled in force across the Hungarian border. They formed a ring around Budapest and mounted a full-scale invasion. Hopes of freedom went crashing beneath naked force.

The UN Security Council, shackled by the veto, was helpless. The General Assembly exploded with indignation, but was equally helpless.

And what of the newly restored religious leaders? Their personal danger is obvious. They may share martyrdom with those who led the physical revolt. Christians throughout the world will share their suffering and strengthen their courage through the fellowship of prayer.

NEWSPAPER PUBLISHING IN JUNG

Two United Lutheran missionaries publish a weekly paper for Loma tribesmen in Liberia, plus many books which are all best-sellers in villages where the people have only recently learned how to read

By JAMES W. CARTY, JR.

ONE COPY of the newspaper, *The Loma Weekly,* was spoiled as it came off the mimeograph machine in the thatched-roof, adobe house at the tiny village of Wozi, Liberia.

Mrs. Roslyn Sadler, artist-housewife who was operating the mimeograph, crumpled up the blurred sheet and threw it on the floor.

A brown hand of a Loma tribesman reached through the open door, picked up the paper, and hastily drew it outside.

Mrs. Sadler, wife of Dr. Wesley Sadler, noted missionary-linguist-writer of the United Lutheran Church in America, stepped outside. She saw the man avidly reading this latest issue of the newspaper.

"The people are so eager to read the weekly that they won't let us waste one copy," Mrs. Sadler realized.

MRS. SADLER, an energetic, attractive blonde with a youthful pony-tail hairdo, and Dr. Sadler, a pleasant, sandy-haired, hard-working minister, are publishers of *The Loma Weekly.*

They live in Wozi, a village of 100 houses surrounded by high forests in the interior of Africa's only republic. This

THE SADLERS INSPECT NEW BOOK
Pony-tail hairdo and crew cut

village is about 150 miles northeast Monrovia, capital city of the country.

Wozi is a literacy-literature center f the Loma, a tribe of approximate 30,000 people in 32 villages.

The Loma Weekly helps tie togeth the Loma clan, which is composed friendly, industrious farmers and hunte It also relates them to the 22 other trib in Liberia.

This publication, only non-Engli newspaper in a nation of 26 langua groups, is an experimental project. heralds the opening of a new aspect communications which is coming late

frica: the community newspaper.

"The newspaper is one of the most luable means of building a pan-African eling of unity," Dr. Sadler told this riter in an interview.

AFRICA is the home of about 900 bes. Inadequate communication among em often makes for hostility, suspicion. Tribes, distrustful of each other, are onomically self-sufficient. Many pro- ce only enough food and clothing for eir own needs—not the extra products eeded for trade and advancement of eir whole nation's economy.

"Through communicating with each her," Dr. Sadler said, "various tribes n develop mutual respect and the de- re to co-operate economically, politi- ily, socially, and religiously."

The Loma Weekly and other litera- re produced by the Sadlers provide e clan with information about other bes in Liberia and other peoples else- here in Africa and the world.

THIS PAPER, in its folksy, personal ap- oach, is similar to the community ewspapers in the small towns of the nited States. It prints religious items, orld news, personals, obituaries, per- nality sketches, health features, and counts of new trends and developments the country.

One issue contained an article about shermen who were chased by elephants. nother item was a personality sketch of r. William Tubman, president of Li- eria. Dr. Sadler considers Tubman to "keen, able and forward-looking, and administrator leading Liberia in many reas of growth."

A picture accompanied the Tubman rticle. Many Loma people have the icture and item on the walls of their ouses.

The paper is valuable for spiking false rumors and spreading truth. "It encourages people to think of truth as one of the cardinal points of Christianity," Dr. Sadler said.

Loma tribesmen heard one day a neighboring village had been destroyed completely by fire. Dr. Sadler sent a runner to check, found the report of damage and death toll was exaggerated highly, and published the facts.

THE WEEKLY PAPER is only part of a vast work which Dr. and Mrs. Sadler have been doing during the last 16 years for the Loma. They and Miss Margaret Miller, another Lutheran missionary, carry on an extensive literacy-literature program.

In fact, it was Miss Miller's mother, a missionary also, who inspired Dr. Sadler to enter mission work. He was a Connecticut poultry farmer when he heard Mrs. Miller speak of the need for church workers abroad. He changed his career, returned to school for his B.D. degree at Gettysburg Seminary, and finished work for the M.A. and Ph.D. degrees in linguistics at Hartford Seminary. Then Dr. Sadler persuaded a well-to-do construction engineer's daughter that her place was alongside him, as his wife, on the mission field.

Since then the Sadlers have prepared 57 graded booklets of readings which are valuable for adults who learn to read. He writes the books and Mrs. Sadler does the art work to illustrate them.

These booklets, with the newspaper, total approximately 250,000 words. These, and five other booklets written by Lutheran missionaries who took their language study at Wozi, constitute the total written literature in the Loma language.

Some books are on village improvement, family and child care, health, in-

spirational matters, fables, adventure tales, or an ocean voyage with "houses that float."

Dr. Sadler has a keen imagination. He wrote about the sinking of the *Titanic* and described how men gave their lives for women and children. This is a lesson badly needed in areas where men think of their wives and children as second-class citizens.

The most popular booklet is the Gospel of Mark. As in many tribal languages, the complete Bible has not been translated. But there is a need for it and more and more parts are being translated.

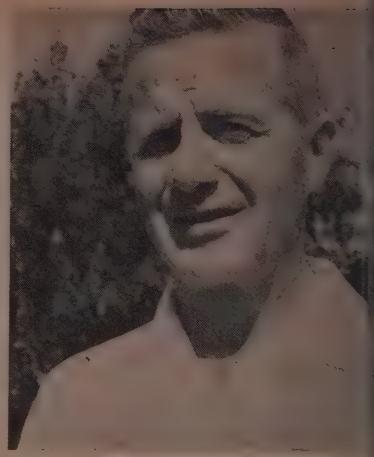
Other literature often is a stepping stone to Scriptures—some of which is easy reading and other of which is more difficult. Miss Miller is in charge of the literacy part.

Illiteracy is a big problem in Africa. In many tribes, about 90 per cent of the adults cannot read and write. They need long-range programs, like the one the Sadlers are promoting.

Loma people read the publications as fast as they are produced and ask for more. They buy between 15,000 and 17,000 booklets a year. So every month the Sadlers produce a new booklet. They mimeograph about 1,200 copies. Their literature is becoming so extensive that Dr. Sadler, who produced the first Loma grammar textbook, is at work on a 1,000-page dictionary.

In many countries it is unusual to find Africans reading. They may buy books to please white missionaries—but often leave the books unread until they are devoured by white ants.

But in Loma land, where few adults play games, they relax often by reading to each other. It is a common sight to see two men lying in adjacent hammocks, reading to each other.



"Sadler knows books—"

Or while one woman lies with her h in the lap of a friend to get her l beautiful hairdo combed and plai they listen to a third woman read to th

"Literature often paves the way health measures, village improvem and evangelism," Dr. Sadler said.

A newly arrived medical mission went to a Loma village to give small vaccinations. On his return to Wozi reported his surprise in finding that people were co-operative.

Dr. Sadler smiled and told the ph cian that people of that village had b reading booklets on health improvem for several years. Literature had m them receptive to vaccinations.

A missionary-architect went to a tant mission station where no evang had gone. The place was known for hostility to Christianity.

Yet eight persons asked for bapti "We have read inspirational books Mark," they said. "When we read our own language, we know the word God is true." Literature is finding way into villages all over Africa—wh

"but his wife can do things"

photo Mrs. Sadler is giving haircut to
thor of this article, Mr. Carty of staff
"Nashville Tennessean" who inter-
ewed the Sadlers in Africa last summer.

oors are closing to Christians because of
ie resurging power of paganism and
imism.

But the written religious word is not
e only approach. Dr. Sadler also
reaches several times a week, in fact is a
ving sermon in his friendliness and gen-
ineness.

"The written and spoken word are an
nbeatable combination for evangelism,"
e added.

Dr. Sadler carried this message with
im last summer to a three-month lit-
racy-literature project at Kinampanda,
anganyika. Host was the Augustana
utheran mission.

The program was co-sponsored by the interdenominational Christian Council of Tanganyika and the Committee on World Literacy and Christian Literature. The latter organization, known as Lit-Lit, is a unit of the National Council of Churches of Christ in the U.S.A.

The project, held in varying phases, attracted about 150 missionaries, educators, and government officials of several denominations. Dr. Sadler headed a six-member team which produced a primer in Swahili, the trade language for all British East Africa (Tanganyika, a UN trust territory; Kenya colony, and Uganda protectorate).

The team produced several vernacular primers and social-education-inspirational graded follow-up material, which will be used in teaching adult non-literates how to read. Dr. Sadler also told people how to organize and conduct campaigns.

For couples like the Sadlers, Africans are deeply thankful.

On one occasion about 20 natives were gathered around Mrs. Sadler, a talented Bostonian who has built two houses here and is constructing her third. She was repairing a mechanical toy.

One native, Malakpala, head medicine man, said, "Sadler knows books, but his wife can do things."

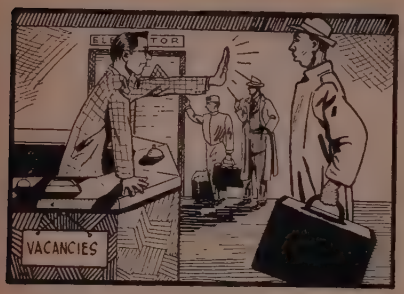
That half-joking, half-serious remark suggests the division of labor of this two-some:

Mrs. Sadler who, among other things, looks after the health of the people, helps heal sick bodies.

Dr. Sadler, the man of the book—the linguist who interprets the word of God—helps heal the souls of men.

It would make some people think if they had to pay a preacher as much for marriage as they do a lawyer for divorce.—*Tid-Bits,* London

WHERE WE STAND ON SEGREGATIO



No hotel room for colored man

UNITED LUTHERANS at conv tion last month affirmed "Sta ment on Human Relations" wh Executive Board and Board Social Missions adopted in 19 The statement calls on the chu "to free itself from patterns prejudice and discrimination wh persist in our society"

SINCE ONE OF THE DISRUPTING forces which hinders the will of God is prejudice and discrimination in human relations, the United Lutheran Church in America sets forth the following propositions as the basis for study, discussion, experimentation, and concerted action by its congregations and members.

I. CHRISTIAN PRINCIPLES

THE WORD OF GOD, which the Church proclaims, reveals the righteous judgment of God upon sinful man, and sets forth the distinctive power of Christ to redeem him.

1. *God the Father is the Creator of all mankind.* We are made in his likeness. In the light of the common creation of all men, differences in physical characteristics or social background are only of incidental importance.

2. *God condemns all injustice, all hatred, all abuse and persecution of men.* His judgment is revealed in the moral sickness of all men and in the torn fabric of our common life.

3. *God's atoning grace embraces every man.* Through his Son, Jesus Christ, God offers redemption to all. Christ died for all mankind. All men have equal worth in God's sight.

4. *Forgiveness through the Cross stores men to fellowship with G* Through the remission of sins the wa opened to reconciliation between m The love of Jesus Christ, as revealed the Cross, leads men to the deepest k of human fellowship and mutual servi By the power of the Cross men can ov come prejudice, discrimination, and ploitation which sinfully distort Go order and are the basic cause of soc tension.

5. *God calls all men through the G pel to Christian brotherhood.* Love, wh flows from God, seeks to create just and true community. Love for one's f lowmen is the necessary counterpart love for God. God calls men to se him by serving each other.

6. *In God's providence Christians, a ferent in racial, geographical, econom and social backgrounds, may use their d ferences to contribute to the total enric ment of life.* No group is self-sufficie By the exercise of justice and broth hood men may co-operate in buildi true human community.

7. *The abiding love of Christ, our Lord, impels us.* We dare not separate ourselves from that love. Christ is the one Word of God, to whom we must listen and whom we must trust and obey in life and death. Thus Christians must face all human relationships in the spirit and power of Christ's love.

II. HUMAN RIGHTS AND RESPONSIBILITIES

In the light of these truths of Christian faith the church ought to help its people clarify offering a common witness to guide the individual conscience. Consistent Christian living requires that men shall seek to accord to each other the observance of the following rights and their matching responsibilities:

1. To possess and to respect the life and dignity of the human person as a child of God for whom Christ died.

2. To worship God without human distinctions in the church, the Body of Christ.

3. To develop his God-given talents through education and cultural pursuits in order to use these talents in answer to God's call.

4. To establish a home in living space and housing conducive to a wholesome family life.

5. To occupy the place in economic life for which he is individually fitted, being free to advance therein on the basis of character and ability.

6. To share the privileges and obligations of community life, having equal access to all public services, including those related to health, education, recreation, social welfare, and transportation, and receiving equal consideration from persons and institutions serving the public.

7. To exercise one's citizenship in elections and all the other processes of government, having freedom for inquiry, discussion and peaceful assembly, and receiving police protection and equal consideration and justice in the courts.

III. PROPOSITIONS FOR CHRISTIAN ACTION

The foregoing declaration of Christian principles in the field of human relations and the enunciation of human rights and their attendant responsibilities derived therefrom, inevitably point toward Christian action. In working out the implications of our faith we face an awesome and urgent task in overcoming the evil tensions and injustices in human relations that obedience to God requires us to challenge. Christians ought to lay the following propositions to heart:

1. Acknowledge Our Sin

Evil tensions and injustices resulting from racial and cultural practices must be faced before God. The unacknowledged sins of pride, fear, injustice, and hatred have added a great moral peril to our present situation. Men must learn in repentance to seek God's atoning grace and renewing Spirit so that society may attain its true basis in God's order.

2. Accept Individual Responsibility

Each Christian must realize his moral responsibility to God for his actions affecting his neighbor. Each must examine his actions in the light of God's commands. Each must learn to show respect to all men as children of God and render justice to those with whom he deals. This obligation is crucial today in relation to members of minority groups.

3. Begin in the Home

Our families must nurture their members in Christian life and outlook so that people of different backgrounds are respected and treated with equal fairness and good will. Parents must be on guard neither to pass on to their children the sins of prejudice, nor to lead them in

discrimination which is unbecoming to Christians. Rather it is the duty of parents to lead their children, by precept and example, in interracial co-operation and understanding.

4. Continue at Work

All of us have special responsibilities in our daily work and economic activities to strive for justice for our neighbor, fair employment opportunities for all, and the removal of those economic handicaps from which minorities suffer. Christians in labor unions, business organizations, and industrial enterprises should take the lead in working for justice for oppressed groups. Minorities likewise should seek to fulfill in their employment their responsibilities to their employers and fellow-workers, and to the groups affected by their work.

5. Rally as Citizens

Christians have special responsibilities as citizens to make society's laws and practices conform to God's order. Many human rights in which Christians believe, especially rights as to personal safety, citizenship, education, employment, and housing, are not being extended to all men. Christian brotherhood is impeded by practices enforcing segregation. God calls for, and human justice requires, speedy changes at every level and in every area of our society.

Community self surveys to determine the areas where basic rights are being denied, and what the opportunities for remedial action are, have proved useful. Fair Employment Practices Laws have proved generally beneficial in cities and states where they have been enacted. Citizens' groups have secured fair use of educational funds, just action in the courts, and fairer treatment in press and radio for minorities. Christians should work for such constructive changes, and for public support of democratically enacted laws which conform to Christian standards.

6. Arouse the Church

Since the church is the Body of Christ it must free itself from those cultural patterns of prejudice and discrimination which persist in our society and must manifest in its own life the principles and attitudes of Jesus. The church must seek to be true to its own nature as a community of children of God inclusive of every race, nation, and class who confess Christ as Lord.

The church's agencies and institutions should seek to serve all people fairly without distinction because of racial or cultural background. All its congregations should be centers of action to develop Christian fellowship across human barriers, and to instill the spirit of equity and Christian brotherhood. To this end the United Lutheran Church in America calls its pastors and people to earnest study and remedial action.

The other day as I rode into the city on the subway, a woman helped a blind student to get on. Fifteen minutes later a man helped him off by guiding him into the hands of a woman in the station. She then helped him up the stairs.

A simple story—not too unusual? Yes, but the blind student was an Oriental. The man and woman who helped him on the subway were white. The woman in the station was a Negro.

Race prejudice doesn't seem to be a problem when people work together to help someone in need. —Elizabeth H. Bagger

Thanksgiving is in Danger

By THEODORE P. FERRIS

We are so prosperous these days that we are likely to lose a spirit of gratitude for our good fortune

"YOU NEVER MISS the water until the well runs dry." We never realize how much we depend on water as long as we have all we want.

The same is true of all the things that really matter. We never really appreciate food until we have been hungry. As long as we have all the money we want, money does not mean much to us. Even the people we love most we are likely to take for granted, not fully realizing how much they mean to us, until we are in danger of losing them.

We never realize how much we count on the church until we find ourselves where there is no church. God himself we often take as a matter of course, not realizing how utterly we are dependent on him until we go through one of those terrible periods that the mystics call "the dark night of the soul."

This is why the most thankful people are those who have been through the darkest hours and have seen the grimmest days. The Pilgrims in 1621 were genuinely thankful because they had been desperately hungry. They had been through a long, devastating winter. Now when the harvest assured them of more than enough food for the next winter, their gratitude was unbounded.

ONE OF THE MOST thankful persons I know is a woman who has been in pain for the past two years. For the past six months the pain had become steadily more severe. About four weeks ago she was given a new drug, and the pain has stopped. Never before has she been so thankful because never before had she known what constant pain could be like.

The people who are really thankful for peace are the people who have been through the ravages of war. One of the most thankful persons I have ever met was a young man who was shot down in the Pacific. Through hot days and freezing nights he waited on a raft for fifty-six hours. When he was picked up, he knew how to thank God for life.

YOU MIGHT SAY that the most thankful people are the people who have had the most trouble. This puts trouble in a new light. Nobody likes trouble. Everybody shrinks from it and does everything he can to guard against it. But trouble comes, just the same. The body gives out. We run through the money. The person we love is taken away. The lights burn out.

When this happens, some people go to pieces. But most people begin to grow. The range of their sympathy increases and their imagination gets more lively so that they begin to see how other people have to live, and through what dark and deep valleys they have had to travel.

WHO ARE the great people you have known? Are they people whose wells never went dry? I hardly think so. Are they not in almost every case the people who, when their well went dry, either waited patiently for the rains to fill it again, or dug a deeper well nearby? And which are the great nations of the earth, and at what hour were they at their greatest? When the well was full, or dry?

In America our danger is not poverty, but prosperity. We have not too little; we have too much for our own good. Our well is overflowing, at least at the moment.

It would be silly to say that there is anything intrinsically evil about this. But it is only common sense to say that, in the light of history, no nation ever thrives long on prosperity.

Soon it begins to take for granted the water and the oil, the coal and the soil, the waterways and the harbors, all the things that have been given to it. It wastes them instead of thanking God for them. Its imagination shrinks and, instead of becoming more and more aware of the life of the world around it, it becomes more and more conscious of its own life and its own needs.

THERE ARE SOME NATIONS in the world today that may perish or be destroyed because they have too little. Ours is a different danger. We may go down because we have so much that we will become too small.

It is not strictly true to say that we never miss the water until the well runs dry, because sometimes we do. Some people do appreciate the water before the well runs dry. Some people are aware and sensitive in the midst of plenty. Some people are thankful in the midst of prosperity, and some people do appreciate their families and their friends while they are still living in their immediate company.

They are the people who have made it almost a habit to give thanks—they think of the water when they turn it on and silently thank God for it. They think of the food when it comes on the table and secretly acknowledge their dependence upon it and their good fortune in having it.

Their imaginations begin to stretch so that while they are enjoying a Thanksgiving Day dinner, they can think of the people in other lands who seldom get a square meal, and they can imagine what it might be like to be hungry.

THEY ARE the people who go to church on Thanksgiving Day. They appreciate the fact that the spirit of man must be trained, just as his body, and that if they do not set specific times to stop and think about the serious things in life, these things little by little slip away and are forgotten.

Their families may grow up in prosperity, with more than enough food, with two or three automobiles, with good schools, and with every opportunity to

...ceed. But the cupboard inside is bare. ...e awareness, the sensitiveness, the im...gination, which are the qualities of great...ess in a man, have been left to lie idle, ...til they are limp and powerless. As long as the well is full, they never miss the water, let alone thank God for it, but when the well runs dry, the dryness of the well is exceeded only by the dryness of their own spirit.

...AITH IS FALSE ...NLESS COUPLED ...ITH REPENTANCE

BY REINHOLD NIEBUHR

THE NEW TESTAMENT records that ...e first message of our Lord and the ...isciples was, "Repent for the kingdom ...f God is at hand." Throughout the Bible, ...n both Old Testament and New Testa...ment, repentance is regarded as a pre...ondition of faith.

This assumes that the knowledge of ...he true God makes us conscious of the ...anity of our ambitions and desires, even ...hough they may seem legitimate to us ...ithout the experience of God. If we ...old the message of repentance and faith ...o be normative, we must come to the ...onclusion that much of the modern re...ival of religion is not scriptural. It does ...ot challenge the individual and collec...ive ambitions of men. It does not warn ...ur nation that in God's sight we may ...ot appear as righteous as we think we ...re, after carrying the cause of democ...racy against two forms of tyranny.

So much of modern piety seems intent ...pon using God as a source of "power" ...or accomplishing our various ambitions ...nd as a source of peace in a troubled world. There is indeed a "peace of God which passeth understanding," but it is a peace which has gone through the anguish of an uneasy conscience and has found the peace of forgiveness. Even that peace is not simple. That is why it passes "understanding." The pain of vicarious love is in that peace.

NOT ALL MODERN PIETY is vapidly utilitarian, seeking to use God for human ends. But it is significant that no one really seems impressed by the modern revival of religion because it seems to be merely a pious version of the secularism which has engulfed the whole nation.

If one asks how there can be a pious secularism the answer is simple. It is the kind of secularism which strives for immediate ends but claims to have an ultimate sanction for this striving.

It may be true that we in the churches have a great opportunity in the revival of interest in religion. But we cannot exploit the opportunity without bearing witness to a scriptural faith which has some sense of the majesty of God, of the terrible character of his judgments upon all human vanities, and which knows that repentance is either the root or the fruit of such a faith.

For repentance and faith are inextricably united. If this dimension of faith is lost, piety becomes a chummy intimacy with God and the complacent assurance that he will support us in our hearts' desires if we lobby tirelessly enough the courts of the Almighty.

A German Visits the East Zon

By REINHARD GROSCUR

Incessant propaganda about Communist triump becomes tiresome, especially when one sees th food is scarce and prices high in Red Germa

EACH CONGREGATION in West Germany has a congregation in the East Zone which it sponsors with money and gift parcels. At this year's *Kirchentag* in Frankfurt I met the pastor of the church which my home congregation sponsors. I asked him what kind of gifts we should send to the East. His answer was: "More urgently than your gifts we need your visits as a sign that you haven't forgotten us." So I planned to see friends in the East during my vacation this fall.

It is not easy to cross the Iron Curtain even now, 11 years after the war. I had to wait three weeks until I got permission—and this was fast. The People's Police, which is responsible for exit and entrance papers, did not know that a pastor was coming over. If they had known, I probably would not have gotten my papers at all. But as "Herr Groscurth" —visiting only friends—I was not suspected. So I took the interzonal train to Berlin and from there went on to see my friends.

IT IS A STRANGE FEELING when you go through this terrible Iron Curtain within your own country. Outside the train one does not see any differences. But inside you soon get to know the police and the Russian soldiers examining your papers. Within the first two days in the East I had to show my identity card and my entrance permission 19 times; then stopped counting.

At the border station Marienbo they give you reports about the progr of the DDR (German Democratic public). Then at each train station a along the street corners you find the R posters. It takes a few days until y are accustomed to the slogans which y see everywhere—"Work for punctual of the trains for a democratic buildi of Germany!"—"For peace and frien ship with all nations"—"For a reuni Germany without Adenauer and his ca italistic Western allies." All these sloga are written in big white letters on r background, but people of the East Zo don't even see them any longer.

I TRIED TO STUDY the newspape carefully. After a few days this is boring and disgusting business. *"Ne Deutschland"* (New Germany) can compared with the *"Pravda"* in Mosco it is the official Communist newspap The six pages of the daily edition a filled with mostly the same things.

You read about the democratic bui ing of the DDR, in spite of all Weste attempts to hinder it. Each worker, th state, can help toward reaching this go There are contests to fulfill the fix quota earlier and better than expecte For example, the Brigade Meyer,

Müller, or Schmidt fulfilled what they ought to do in September by 125 per cent in accordance with the directions given at the last party assembly. Reading only the papers you get the idea that the DDR is a booming country, far more than West Germany.

When the disturbances in Hungary started—just at the time I was in the East—*"Neues Deutschland"* contained only one short report telling that Western agents with American money and arms had tried to overthrow the government—without success, of course. The little article ended by saying that workers in the DDR would stand unanimously behind their government.

Between the lines one could see that the politicians in Pankow felt somewhat uneasy about the development in Poland and Hungary, but apparently do not see any reason to change their policies and directives.

On one page of *"Neues Deutschland"* there were always stories about the West, for instance about murders in the U.S. or about traffic accidents in West Germany. Also about the resistance to the West German rearmament, or about strikes in which the poor workers of the West have to strive for working conditions such as the East achieved many years ago.

In each copy of this newspaper, and in all other papers, you read about the constant "fight for peace." The old question came to my mind whether one can *fight* for peace. I asked friends whether they are reading all this nonsense, and they told me that they get their information mostly from the West German radio. Russians often try to disturb its broadcasts, but most people are able to listen at least once a day to a Western news report.

While traveling in the DDR one notices that the trains are mostly uncomfortable and sometimes dirty. There are not many trains each day, and often they are overcrowded. Right after the war the Russians dismantled the second track in the entire DDR. Only at the stations they left two. So the traffic is hindered.

Trains go slow, since in the East there is only lignite coal. At many stations a train has to wait for the train coming from the other direction. There is a severe shortage of engines.

Many women work at men's jobs. Train conductors, even track workers, often are women, but there are also policewomen. On the roads (in poor condition) there are few cars and busses. Many of them are too old to drive fast. New cars and gasoline are very expensive; the latter costs about 15 times as much as in the U.S.

On one of the trains I talked with a businessman about the economic situation. He said: "It is nothing less than a wonder that the state wasn't bankrupt long ago." When one knows that before the war the Ruhr district in West Germany had almost a monopoly in industrial matters, and that the East sup-

"It's a wonder the state isn't bankrupt"

plied mostly agricultural products, one can understand this statement. One has to admit that the East tried to bring up the production of industrial goods. The constant attempt for more export—of printing machines, cameras, records, to name only a few—brings in foreign currency.

But, while export is promoted, East Germans are getting very little of these things. Since most plants, factories, and stores are socialized (they call it VEB, *Volkseigener Betrieb*, people's-owned enterprise) one has to buy in the so-called HO stores. (This abbreviation means Trade Organization, but people like to say "hungry East"—*"hungernder Osten"* —instead.)

In these stores you can get most of the things you want. But don't ask about the prices! On your ration card you get about half a pound of butter a month for the normal price of a dollar a pound. But in the HO you have to pay $4.70. The same is true of eggs. The one which one normally gets a month comes at the rate of 42 cents a dozen in American currency, but in HO you have to pay three times as much.

ONE ONLY NEEDS to look at the show windows of the stores, which I did especially in Potsdam and Magdeburg, but also along the Stalin Allee, this magnificent but deceptive street of about a mile in East Berlin. But more important is the question: Who can pay these prices?

Manual workers are paid not too badly, but they need most of their income for food. And certainly the old people cannot afford to buy in the HO. I met an old lady at the train station in Magdeburg drinking a cup of bouillon for 6 cents in the waiting-room. She was 74 years old and gets a monthly pension of $16.50. Her room costs $4, and rest is just enough to pay for the fo she is getting on her ration card. T lady, who has no relatives left, can afford to buy coal, and so she sits for t hours each afternoon in this dirty w ing-room. Later on, she told me, would go to bed early. What can answer when such a person asks about the meaning of life?

I VISITED MANY small villages. S prised as to why the East, which in earl years fed many parts of Germany, co not yield decent food for the 17 milli people who are living there now, I ask a few farmers about their situation. one village more than half of all la had come into the hands of the so-call LPG, the Agricultural Production S ciety which can be found in each villa and compares to the *"Kolkhoz"* in t Soviet Union.

In most places the LPG are run-do enterprises. Farm land of farmers w left the East, of others who could n fulfill the fixed quota, or land of the b landowners and noblemen which was e propriated right after the war, form the LPG. But there is hardly anybo who can manage such a society which this village owned approximately 4,5 acres.

The state helps them constantly. T private farmer gets hardly any fertiliz but the LPG does. Fixed quota are la upon the private landowners, not up the LPG. Having worked on a farm m self for a year I was shocked to see t land of the LPG. In many places the are not enough workers to bring in t crop, and in some parts they cannot sa the grain for the next year's plantin Knowing these facts one can understan the food situation in the East Zone of o divided Germany.

"Shouldn't We Pray or Something?"

By JERRE WILLIS

A STORY of a boy who gave his father a reason for being thankful

"RANDY, STOP that shouting! I'd like to have a little peace and quiet today."

"I was just playing with the dog, Dad. She likes me to romp with her."

"Well, then, go outside and romp. I want to take a nap."

Randy grabbed the dog by her collar and pulled her out the front door. He looked up at the snow just beginning to fall.

THE BOY AND HIS DOG played on the sidewalk but after a few minutes were back inside the house, thoroughly chilled and refreshed.

"Dad, what time are we going to have Thanksgiving dinner? I'm getting hungry."

"Well, we can eat anytime we want, but we're not exactly having Thanksgiving dinner. With your mother gone to Aunt Jo's, I hadn't planned on us having a big dinner."

"Oh, I see," Randy replied.

"How about a platter of ham and eggs, boy? That satisfy you?"

"It's all right," he said. Then he added, "Dad, did Mom have to go to Aunt Jo's?"

His father got up from the couch. "Well, you see, Aunt Jo has a new baby and she doesn't know much about babies. So your mother went to help her for a few days. Mother's going to teach her all about feeding the baby and giving it a bath."

The father grabbed his son around the shoulder. "Now, how about you and me fixing some dinner?"

"O.K., Dad," the boy answered as they walked into the kitchen and began to rattle pots and pans trying to find the skillets.

"Shall we scramble them or fry them, Randy?"

"Oh, anyway you want, Dad. I don't much care. I like them both ways."

THE FATHER heated the grease and began frying the eggs. Then he put toast in the toaster and poured two glasses of milk. In a few minutes he said, "Well, we can eat. Sit down and get ready for a real feed."

The eggs were perfect. The whites were just beginning to brown and the

yolks hadn't started to harden. The ham was fried well done just the way they both wanted it.

Randy's dad had just put a piece of ham in his mouth when Randy asked, "Aren't we going to pray or something?"

Dropping his fork his Dad answered, "Why, yes, I guess so. You want to say it?"

"Well, I guess I can," Randy said. "I just thought we should pray or something on Thanksgiving."

RANDY WATCHED his father bow his head and he folded his own hands and began, "Father, thank you for our Thanksgiving meal. We are grateful that we can be together today, Dad and me. We wish Mother were here with us but bless her and Aunt Jo and Uncle John and their baby. And Dad and I thank you for such a wonderful day we're having together. Amen."

He started to eat without looking at his Dad. When he did look up he said, "What's the matter, Dad? I'm finish with the prayer."

His father said, "I just didn't real that my boy could say such a wonder Thanksgiving prayer. I guess I kind forgot that this was a special day to thankful. And I have a lot to be thank for. If your mother were here, I'd li to tell her."

"Tell her what, Dad?"

"Oh, just tell her that I'm thankful all the things she has taught you. I thankful that she gets up every Sund morning and takes you to church, matter how late we've stayed up on Sat day night."

"Well, Dad, everyone goes to chur That's nothing."

"No, Son, everyone doesn't go church. It's a privilege that your moth has provided for you and I'm thank for it. It has helped make you a son I proud of this Thanksgiving Day."

"Say, Dad, these eggs are getting co Let's eat."

I HAVE A FRIEND who took his little seven-year-old boy fishing with him one day. They put out the trout line and then went up to the cabin. After an hour, they went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because, I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin for supper.

Afterward, they went back to the river; again, there were fish on the line. "I knew it," said the boy. "And how?" asked his father. "I prayed again." So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," said the boy, "I didn't pray about it this time." "And why didn't you?" asked his father. "Because," said the boy, "I remembered that we forgot to bait the hooks." I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's.

—ROBERT E. GOODRICH, JR., in *What's It All About* (Revell)

Sin Is Where You Find It

"BOY, THAT TURKEY sure is a beaut!" te came shuffling in the back door and ged his school books on the table ere I was stuffing the Thanksgiving d.

"He sure is, but your books won't be, I drop some of this stuffing on them."

"Always thinking of things like that. illing and stuff are so boring." He uckled that infectious chuckle that gets re like Dan's every day—except when suddenly turns into a squeak. "Say, I smell pumpkin pie?"

"You do. But it's for tomorrow."

"Oh, well, if that's the way you feel." e grinned once more and grabbed a kie from the jar. "Where are my oulder pads and helmet?"

"Where they belong. Naturally you ouldn't think of that," I teased. He shed for the closet, seized his equip-ent and was gone. A little later Karen ne in.

SHE MADE some perfunctory comments out the bird, but she wasn't really in-rested. Something else was on her ind. She took the lid off the roasting n, looked inside the empty pan, and t the lid back again. She picked a paring knife, tested it against her umb, and laid it down. She unrolled length of aluminum foil and carefully ewound it. She was making me nervous, t I knew that if I asked what the trou-le was, I'd only get the reply, "Noth-g," and the sight of her retreating back.

"If you'll take the lid off that roasting an again, I think Mr. Turkey is ready to go into it. There he is. And now if you'll open the refrigerator. Fine! That job's done. I can stick it in the oven early tomorrow and have dinner in a jiffy after church."

THE SMILE I got was the sort that is produced by saying "cheese"—all teeth and no heart. I went to the sink to wash my hands. "My day has gone well. How about yours?"

"Oh, O.K."

"You seem quiet. I thought perhaps something had happened in school. But that was silly of me. You don't have to be bouncy every time you come home. I guess after all the tests you've had this week you have a right to seem a bit weary. Why don't you go take a nap before supper?"

"I'm not sleepy. I couldn't settle down!"

"All right! All right! It was only a suggestion. Skip it, if you like. I won't pressure you, but if you feel like talking, I've got two good ears." I gave a last look around the kitchen. "I seem to be through here for a while. I've got a few minutes to lengthen Susie's dress."

I walked into the living-room, aware that she was following me like a little puppy dog. The dress was by my mending basket. I dragged my favorite chair closer to the window and began to work.

Karen dropped herself on the davenport. Studying her nails as though she had never seen them, she asked, "Did you ever cheat in school?"

Of all the things that had been going

through my head! And to be caught completely off guard with such a question! My mind darted here and there looking for safe exits. Finding none, I answered honestly, "Yes, I guess I did."

"You did!" She sat bolt upright. "YOU did?"

"Did you think I wasn't a teen-ager once, with all the temptations high school students face? People cheated then, just as they do now."

"But you! I can't see how you could! You were raised right. You knew better. And I thought you were always honest!" She was shocked and angry.

"Don't you think all of us have to grow up? Some people have sense enough to follow the rules. Others have to learn the hard way."

"Did you get caught?"

"No. THAT'S what was hard about it. I knew what I had done—it was an English test where we had to match authors and the names of their poems. I had written them out and memorized them—or thought I had. Then in the test I got confused. I just couldn't remember. My seat was in a corner of the room where I could easily open my notebook and take the peek I needed to straighten me out. It was easy and over in a flash. Nobody, not even the other youngsters saw it. But I had to live with the consequences a long time."

"You said you didn't get caught!"

"I didn't. That is, not by anyone but myself. But I knew it. That was worse." How could I make her understand the guilty fear of discovery that tormented that other girl? And the self-disgust when no one seemed to know? And the feeling that I had sinned against God?

Every time the word "sin" was mentioned in church, I felt an accusing finger pointed right at me. But I had to make her understand or my reply would belittle me in her eyes, shake her fidence in me, and not do her any g

"You know, Karen. It isn't ha what you do discovered that is the F est part of doing what you kno wrong. The hardest part is knowing you have been less than the best w God expects of you. It separates from him. Puts up a barrier which cannot climb over. No matter wh you are six or 36, or 66, this is the you pay."

"But you can't be your best all time. We are all sinners. We've learning that in catechetical class."

"True. But we can only live with fact if we truly believe we are forg for Christ's sake. I couldn't believe This wasn't something I couldn't like being proud of my being a cook for my age or being jealous of sister when I thought my mother paying too much attention to her. was something I had done and somet I could undo. As long as I didn't u it, it was still going on."

"I never thought of it like that." took a deep breath. "And you did u it, didn't you?"

"Yes. Took me three times of g to see the teacher and not being abl screw up my courage, but eventual made it." I had to go on, or she'd have the half truth. "I couldn't done it alone, of course. I know C had forgiven me and was helping."

"Thanks. You know, Mother, you honest!" Her voice brimmed with re "I'll be seeing you."

As I looked after her, I could guess what she was up to. Perhaps I made a mountain out of a molehill. F an adult point of view, cheating m be a fairly minor sin. But is sin minor?

WORSHIP NOTEBOOK

THERE IS STILL a good bit of talk about e Harrisburg convention. Perhaps I ould call to your attention one small m in a report which was adopted there. It was a part of the report of the Board Social Missions, included in the con- versial Statement on Marriage and mily Life. Among the thirteen sum- ary statements which the board asked e convention to approve "as a guide to congregations and people in dealing th the questions involved" was this:

"10. The wedding service is a service the church in which the atmosphere reverence and worship should be intained. The recognized service of e church should be used, and only such tivities as are in conformity with the ristian view of marriage and in keep- g with a service of worship should be rmitted."

PERHAPS IT WAS because much time d attention were given to the preced- g sections relating to the remarriage of vorced persons that this section wasn't scussed on the floor. I'd like to think at the delegates present were so in ac- rd with it that they assumed it to be a tement of what the church ought to in this regard.

Wedding practices in the church are ten far from the standard suggested by e board and often are carried on in an mosphere where the sky's the limit.

The other day I came across a rather usual ad in the New York *Times*. here was a large picture of an attractive rl in a wedding dress. The public was vited to attend something I think was lled a "Bride's Show." I didn't go to e show. I've seen too much of modern redding consultants" and the "produc- tion numbers" they try to stage in our churches.

HOLY MATRIMONY is a most solemn moment, and a lot of preparation must go into an occasion that a bride (and the groom too) can look back upon fondly as the most important day in her life. But why must the preparation be given over to the externals? And why must those externals be so completely devoid of Christian meaning?

If the pastors of the church were to collect all of the unusual (I almost said grotesque) practices associated with weddings they've performed, I'm sure that the rest of you would think they were all imagined. I know of a congregation that had just built a beautiful new church. Imagine the pastor's surprise when one of these enterprising "consultants" demanded that an arbor of white lattice-work and artificial flowers be built in the chancel just before the altar so that the bride and groom could stand "in beauty" as they exchanged their vows. The same person thought that the font would look a lot better if filled with flowers.

PERHAPS THIS PART of the church's new statement on marriage was relatively insignificant, but I'm glad it was included. But the board didn't stop there. In its preliminary statement explaining the summary statements which were adopted, the board said:

"The marriage service provides a special opportunity to make clear the Christian view of marriage and to lead people to hold it in high honor, as befits its holy character and its establishment by God. The wedding is a function of the church

in which the congregation should join, for marriage is dependent for its Christian fulfillment upon God's grace received in faith . . .

"In the wedding ceremony an atmosphere of worship must be maintained. It is appropriate as part of the service that the pastor speak briefly of the Christian view of marriage. The declaration of the Word of God to the whole congregation is in vital accord with the evangelical view of marriage. Only such music as is suitable to worship should be allowed. Photography should be postponed until the service is ended, when it will not disrupt worship and when suitable posing can be arranged.

"Christians can testify to their view of marriage by maintaining dignity and reverence throughout all of the festivities connected with the wedding. If congregations provide suitable parlors for wedding receptions, they can contribute to this goal, and at the same time help families avoid unwise ostentation at these truly joyous occasions."

THESE WORDS, together with statement No. 10 ought to be given to every young person who plans to be married in the church. Pastors would do well to supply prospective brides and grooms with the entire document when it is made available to the church, drawing particular attention to the sections quoted above when plans for the wedding are being made.

I would go a step further on this matter of the wedding service and suggest that ALL photography be discouraged. For one thing, I don't think the chancel and sanctuary should be considered a backdrop for wedding pictures. Too much experience with joking, wise-cracking wedding parties have made me immune to their entreaties.

I feel that it is very poor treatment for the wedding guests to be made to stand outside of the church with hands full of clammy rice waiting for the photographer to finish his work. Can't the party leave the church after greeting the guests, go off to the photographer's studio and have their pictures taken while the guests go on to the reception?

AS I RECALL NOW, there was only one comment from the floor at the Harrisburg convention on the point regarding wedding services. One delegate asked, with a twinkle in his eye, if the Lutheran Church was going to make any statement on whether to kiss or not to kiss at the altar. He was properly informed that the church doesn't legislate on such matters. That's the way it stands. Suggestions are made, but each bride and groom must make the decisions for themselves.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

"Transfer"

QUESTION: Iva is my nextdoor neighbor. I frequently talk with her about the characteristics of our children, their dealings with them, and the problems which are involved. She has had a good many hard experiences and disappointments, and she is obsessed with a desire to shield her youngsters from such trials. She thinks that she can somehow "transfer" the benefits of her experience to the

just how, I don't know. I am doubtful but this and have told her so, but I'd e to be sure.

REPLY: "Transfer" may have various meanings. If she means that by some unexplainable magic, or even by telling them repeatedly about her past troubles, she can make them immune to troubles or adversity, she is mistaken. She may tell them once about her misfortunes in the past, but if she dwells upon them or recurs to them time and again, she will probably lead them to discount what she says and to regard it all as "that old story."

The children will learn most from their own experiences, pleasant and unpleasant, especially if father, mother, or other adults help them to interpret what happens to them, give necessary (not too much) assistance toward solutions, and offer generous praise when they make even small progress toward self-sufficiency and self-determination.

One's own experience means much more to him than that of any other person. The experiences of others, however, are not to be ignored, for they have their values. But more intelligence is required to profit by the experiences of others than to learn from our own. Such learning calls for better imagination than many people possess.

acation problems

QUESTION: Vacation days are over, d I am glad. During the summer, as on as the children are out of school, mmunity disturbances and vandalism gin. Windows are broken, flower beds e ruined, shrubbery is destroyed, and ne's property becomes the parade ground the children's circus.

It seems that the children where I live have neither parents nor homes. They live on the streets and on other people's lawns. Even when school is in session there is plenty of misbehavior, but when vacation begins pandemonium is let loose. I wish sometimes that school sessions continued all year.

REPLY: Many parents pay little attention to the whereabouts or behavior of their youngsters. Some seem so eager to be rid of them for as long as possible that it doesn't matter to them that their offspring are annoying other people.

Rural and some suburban areas are more favorable to wholesome living for parents and children than many parts of our cities, where people are crowded together in close quarters. Neighborhood playgrounds and other recreational facilities, with proper supervision, are helpful, but many city neighborhoods are far removed from such facilities.

It has been suggested repeatedly that school continue through the year, with certain variations, and with adequate relief for teachers. Or that school facilities be available throughout the year for recreational, educational, and social activities. Each proposal of this sort calls for extra expenditures. Almost everywhere people want improved educational opportunities for their children, but also almost everywhere they resist paying the higher taxes necessary for such advantages.

Until communities can provide proper attention for children during the summer, parents will have to take a big hand in furnishing them the needed guidance, companionship, and supervision in the interest of the welfare of youngsters and peace of mind for adults.

BOOKS

CONGREGATIONAL PROBLEMS

Parish Practice. By Paul J. Hoh. Revised edition. Muhlenberg Press. 248 pages. $3.50.

The complexity of modern life has already been translated into the organizational machinery of the Christian congregation. Every congregation has its problems, and every pastor and lay-leader has been confronted with puzzling situations.

Even though local conditions may differ, this book can be a good help in pointing out an adequate solution. The book is the work of the late Paul J. Hoh, former president of the Lutheran Seminary at Philadelphia, reflecting his many years of experience as a parish pastor and professor. This manual on church administration was first published in 1944, and now appears in a new edition brought up to date by the Rev. Philip Hoh, son of the author.

The whole gamut of parish administration is covered, as witnessed by the table of contents: The Congregation, The Pastor, The Church Council, Church Employees, Property, Finances, Publicity and Promotion, Organization, Records and Reports, Discipline, Extra-Congregational Relations, Christian Stewardship, and Taking Over a Parish.

Each chapter is enhanced with actual problems and suggested solutions. As the author wrote in his preface, "It is a practical book. Therefore the discussion has been interspersed with problems based on life situations."

Parish Practice is a practical book about practical matters, and it might be well for every pastor, regardless of age and experience, and every church councilman and lay-leader to read this book.

ROBERT Z. WUCHTER

Manasquan, N. J.

JEWS AFTER THE EXILE

The Jews from Cyrus to Herod. By Norman H. Smith. Abingdon Press. 208 pages. $2.50.

Although the American publisher makes no mention of it, this little book by a [distinguished] English biblical scholar first [appeared] in England in 1950. Consequently there is no mention of such recent materials as the Dead Sea scrolls, which would have added greatly to the author's treatment of several of the topics he discusses. This fact does not seriously detract from the general usefulness of the book, which is designed as an introductory textbook for the extremely important period of Jewish history and thought extending from the return from exile (c. 538 B.C.) to the destruction of the temple in A.D. 70.

The first part of the book sketches the history of this period. The author's handling of this complicated history is very compact, but he succeeds reasonably well in presenting a clear picture. A list of kings, a "time chart" and a map of the ancient Near East are included.

The second part, making up about three quarters of the book, deals with the religious developments in postexilic Judaism. Of the two parts it is the more interesting and valuable, for its subject matter forms a part of the immediate background of the New Testament. The author discusses such topics as separatism, eschatology, the messiah, life after death, demons and angels, the Law, wisdom, the *logos,* and religious parties. To do this he makes full use of the intertestamental and noncanonical literature. His treatment is brief and popular, but provides a sound introduction to the several topics.

The book suffers somewhat from a lack of unity. Admittedly the writings of the Old Testament and intertestamental period are of different ages and points of view. At the same time they grow out of a common faith in Yahweh which despite the many facets and details forms an organic whole. It is a sense of this organic unity that is missed here, so that it is difficult to see how all the topics are related to one another so as to gain a picture of Judaism as a whole. Despite this shortcoming the book is a [useful]

introduction to the thought of an im- ant age, written in nontechnical lan- ge. ROBERT E. BORNEMANN
hiladelphia

DEBT TO THE JEWS

rael: Its Role in Civilization. Edited by he Davis. Harper. 338 pages. $4.

his is a collection of 22 addresses and ares delivered by eminent men of letters the subject of Israel's contribution to lization. The book is divided into four s: The Role of Israel in the Modern rd; What History Teaches; The New e; America and Israel.

mong contributors to this book are the- gians, such as William F. Albright of ns Hopkins and Louis Finkelstein of ish Theological Seminary; philosophers, Martin Buber of Israel (formerly of many) and Carl J. Friedrich of Har- d; statesmen, like Prime Minister Ben ion of Israel and Jacob Robinson of the ted Nations.

hile it is true that the volume as a le is presented to the public in the hope gaining friends for the State of Israel is sponsored by the American Christian estine Committee), and might be classi- under "propaganda," this book is worthy a place in the libraries of all students biblical history. DAN B. BRAVIN
ittsburgh, Pa.

OVERCOMING ANXIETY

nxiety and Faith. By Charles R. Stinnette, Seabury Press. 209 pages. $3.50.

In the world," said Jesus, "ye have ulation" (John 16:33). Noting that the man Bible uses here the word *"angst,"* author cites this observation of our Lord his authority for the thesis that "anxiety" he central experience in man's condition this earth. Living, then, becomes a lonely tter of squeezing one's solitary way ough a passage so narrow as to restrict athing. The Christian Church, the com- nity created by man's response to God Jesus Christ, transforms this narrow pas- e into a highway, where a man is able to flex his muscles, expand his chest and move about freely, even in the restrictive environment of earth, by virtue of his belonging to the community of God.

Approaching man's basic condition of anxiety with a thorough understanding of the dynamics of human nature, the author builds up a strong case for the church's ability to answer the needs which are occasioned by the tensions of modern life, while at the same time remaining true to and fulfilling her original high purpose.

The book is another notable and highly successful attempt at bridging the unfortunate gap that exists between psychotherapy and pastoral care, aimed at combining them for man's good and God's glory. The author displays a wide acquaintance with current thinking in the fields of psychology and theology, and demonstrates that Freudian insights and biblical concepts are not incompatible; again and again the latter are illuminated by the former.

Anxiety and Faith is an exposition of the author's own adequate equipment for counseling others. At the same time, it ought to be an effective tool for the clergy of a generation which demands from pulpit and from pastoral relationship compatible and realistic interpretations of the ancient verities of the Christian faith.

Philadelphia JOSEPH L. SCHANTZ

JEHOVAH'S WITNESS TELLS ALL

Thirty Years a Watch Tower Slave. By William J. Schnell. Baker Book House. 207 pages. $2.95.

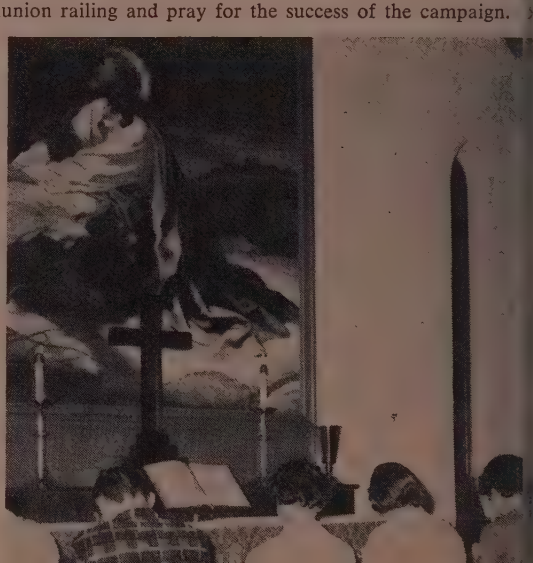
For most of 30 years Mr. Schnell was in full-time service of the Watch-Tower Society. He seems to have been a faithful servant of a tightly organized outfit as it centralized the power of its Brooklyn office over widespread groups of simple people. Finally, Mr. Schnell got too independent, and broke with Brooklyn in 1952. His book is not a well-rounded description of the faith and life of the Witnesses, but contains much interesting background material. The book is written to warn people not to get mixed up with Jehovah's Witnesses.

Lay Evangelism Determines Success of Mission Wee

PHILADELPHIA—The Saturday before the evangelism mission started in the Philad area, churches were lighted all through the night. Men, women and teen-agers ca quietly to kneel at the communion railing and pray for the success of the campaign. came early in the evening, some arrived in the middle of the night. The chain of silent worshipers was never broken.

In some congregations, Luther Leaguers took the lead in organizing the prayer vigil. In others, couples' clubs, women's groups and Brotherhoods assured attendance. Pastors reported that the faith expressed during the 24-hour vigil was indicative of the spiritual gains made in the week that followed.

In the 100 churches of the Philadelphia area attendance averaged 10,000 a night, with 9,600 present at the closing services on Thursday. Lay evangelism proved its worth as 7,800 visitors brought 3,000 commitments from unchurched people who will prepare for church membership. Radio and television stations co-operated by granting free time for announcements and interviews with out-of-town missioners.



YOUTH PRAYS FOR MISSION'S SUCCESS
Luther Leaguers at St. John's Church, Folcroft, Pa.

St. James', Philadelphia, Lays Cornerstone for Addition

By CARL W. WEBER

PHILADELPHIA—Cornerstone laying marked the 30th anniversary of St. James' Church which is building an addition to the present sanctuary. Pastor Joseph L. Schantz led the congregation in the service on Oct. 21.

The new building will become the church edifice, seating 430 people, whil present church will become Sunday s building and auditorium. The chur scheduled for completion by Easter. A tect is T. Norman Mansell.

This is the second step in St. James pansion program. In 1952, the first tion to the original church, built in was completed—a church house which tains nursery department, Sunday s classes and church office and meeting r

A HOUSE purchased by Zion Church, mington, Del., adjacent to the church's ground will be renovated to accomm

of the congregation's Sunday school ses and to serve in Zion's expanding al work. Zion Church, whose pastor is Rev. Robert E. Neumeyer, has successy coped with the problem of an interial neighborhood by making its superd playground available to all children the area.

ST. PAUL'S CHURCH, Olney, has reached half-way mark in the construction of $250,000 addition to the church. The building will accommodate a recreation ter, classrooms, nurseries, choir rooms an enlarged sanctuary. The Rev. Klaus lzahn of Audenried, Pa., became assist- pastor on Nov. 1.

HOLY SPIRIT CHURCH held a reunion of all se confirmed at Holy Spirit Church. est speaker was the Rev. Louis Wein.

ERNEST G. SCHMIDT was ordained Oct. 7 Tabor Church, Philadelphia. He became tor of Gloria Dei Church, Roosevelt ulevard, and will become mission deoper under the direction of the synod's me mission board when the congregation ocates to Huntingdon Valley, a Philadela suburb.

The ordination was conducted by Dr. arles M. Cooper, president of the Pennvania Ministerium. Dr. Ernst Schmidt, pastor of Tabor Church and father of the ordinand, preached. Dr. Bela Shetlock was liturgist.

St. John's Church, Overbrook, completed renovations . . . It was the sixth anniversary for Reformation Church, Upper Providence, on Oct. 28.

IOWA

Iowa State Student Group Conducts Its Own Mission

LUTHERAN STUDENTS at Iowa State University, Iowa City, conducted their own evangelism mission in September as the campaign reached the Cedar Rapids area. With 900 Lutheran students enrolled, the mission on the campus, led by Pastor Donald F. Hetzler of the Lutheran Student Foundation, produced the impetus for a year-round program of student evangelism. Plans for permanent student evangelism, especially among new students entering the university each fall, have been drawn up.

According to a post-mission evaluation of the Foundation's student council, the evangelism week taught students that their task as "ambassadors of the faith" on the campus was a rewarding one, that they had been welcomed by fellow students, and encouraged by the results of a genuine "fellowship of concern" for the unchurched.

WELCOME by ULC Army reserve chaplains at Second Army chaplain conference in Philadelphia was extended to Lothar G. Seeger, Philadelphia Seminary senior, who is under appointment by army. Seeger, second from left, was greeted by (l. to r.) Capt. Edward O. Lukens, Jr. (St. Stephen's, Wilmington, Del.), Major Russell Shilling (St. Paul's, Hanover, Pa.), and Lt. Col. Oliver D. Coble (of the Bendersville, Pa., parish).

IOWA . . .

The campus missioner, the Rev. A. Roger Gobbel, emphasized the "fellowship of concern" as the main theme throughout the week. Experienced in student work as campus pastor at the University of Illinois, he adapted the mission pattern to the needs of the student group.

Preaching was limited to a Sunday evening supper meeting of the Lutheran Student Association and a midweek Vespers service.

In between was a busy schedule of Bible study, discussion groups, instruction sessions for student visitors, and continuous individual counseling session.

Pastor Gobbel was assisted by the Rev. Clifton M. Weihe, New York City. The campus missioner served as Bible study leader for the entire group of pastors and missioners att he Cedar Rapids mission.

Lutherans Call Attention To Christian Vocations

By ALFRED J. BEIL

DES MOINES—"Church Vocations" are claiming the attention of two Lutheran synods in Iowa. The American Evangelical Lutheran Church, Iowa District, and United Lutheran Synod in Iowa are s soring the first church vocations confer to be held in Des Moines during the Th giving week-end (Nov. 23-24).

Grand View College, AELC, will as host to the conference of high sc juniors, seniors and graduates who signs of leadership ability.

The planning and directing committ composed of representatives from synods, including the chairman of the odical Luther League Christian voca committee.

Seminary officials appearing on the gram are Dr. E. B. Keisler, presiden Central Seminary, Fremont, Neb., and Rev. A. C. Kildegaard, dean of Grand V Seminary, Des Moines.

Part of the program will be presente panel discussions in which ten pastors lay leaders will participate. Panel sub are: "What I Expect of My Pastor," "What Is a Call?"

The synod lists 27 young men appro for ministerial study. Thirteen are atten five ULCA seminaries; 14 undergradu are distributed among seven colleges universities. Synodical scholarships amo ing to $2,000 are available to student

READY for organization December 2 is St. Mark's mission, Sioux City (see page 37)

ORE ROOM for Council Bluffs, Iowa, Lutherans was provided by St. John's Church which dicated $115,000 parish education unit this summer, making provisions for youth program velopment and expansion of Sunday school. Pastor of 1,200-member church is Eugene Harrison.

ist them in financing college and semi-ry courses.

The synodical church vocations committee's next venture includes the sponsoring of a conference for young women.

A NEW Iowa Synod mission will be organized Dec. 2 in Sioux City. The young congregation, which will adopt the name of St. Mark's, was started in June of this year under an initiative taken by St. Luke's Church of the same city which had voted in '55 to sponsor a mission rather than to embark on a church building program.

The synod called Pastor Stanley G. Eckhard as developer. He began holding services during the summer in Whittier School, organized Sunday school, women's groups and Luther League, and found 110 charter members. Average attendance at services has been 100, with 70 children in Sunday school. The Board of American Missions is making available salary aid to the congregation. Purchase of building lots is contemplated.

LEADERSHIP training is of concern to the auxiliaries of the synod. United Lutheran Church Women held a conference for congregational presidents at St. John's, Des Moines, Sept. 30. Mrs. Herbert Neumann, synodical president, guided the conference. Functions of the new ULCW program were explained to the local presidents.

Following the Des Moines meeting, four district rallies were held in October, at Eldridge, Postville, Manly, and Council Bluffs.

YOUTH leadership was also given first place by the synodical Luther League. A leadership retreat was held at the 4-H Camp, Madrid, Nov. 2-4, for local presidents and treasurers.

The synodical youth committee reported that the synod would have to provide camp accommodations for a thousand young people by 1965. At the last convention, synod authorized preliminary steps to purchase a camp site.

TWO CONGREGATIONS have held centennial services. St. John's Church, Ely, celebrated the event in August. Participating in the services were: Dr. Maurice E. Lesher, St. Paul's, Clinton; the Rev. A. M. Simonsen, Redeemer, Des Moines; Dr. Alfred J. Beil, president of the synod; the Rev. Phillip Bigelow, St. Andrew's, Speedway, Ind.; and Acting Pastor Linwood Fredericksen, Iowa City.

First Church, Fairfield, Dr. E. A. Piper, pastor, celebrated its centennial Oct. 21-28. The Rev. Dwight P. Bair, a former pastor

IOWA . . .

now living in Cleveland, and Dr. Beil participated.

At the evening service, Edward Allen Piper, son of the pastor, was ordained. He has been called to Zion Church, Princeton, Iowa, where he was installed on Nov. 11.

MEMORIAL CHURCH, Nevada, Ernest P. Windman, pastor, observed its 75th anniversary on Oct. 7. A $4,000 offering was received to reduce the indebtedness on a new educational unit.

INSTALLED were James M. Lesher, ordained by the synod at the last convention, as assistant pastor, St. Mark's, Davenport, on Sept. 9;

Gerald Wise, formerly serving in the Caribbean Synod, as pastor of Immanuel, Camanche, Sept. 23;

Stanley G. Ecklund, formerly assistant, St. Paul's, Davenport, as pastor of St. Luke, Sioux City, Sept. 30.

TO CATCH A THIEF . . .

CHURCH SECRETARIES have a busy life and many duties. A United Lutheran church secretary in Iowa recently added another qualification for the job: she caught a th

Mrs. Esther Latimer
One more function in a many-sided job

Mrs. Esther Latimer, church secretary Redeemer Church, Des Moines, and Arthur M. Simonsen, wife of the pas saw a suspicious-looking man leave church on a Sunday afternoon. Mrs. L mer followed him in her car as the walked to a bus depot and called police

Arrested, the man admitted breaking the church and parsonage and stealing and a watch.

Mrs. Latimer, posing for pictures at desk for the reporters, thought nothing her feat. The thief didn't, either. He he had left the church after the burg and was several blocks away when he membered leaving his glasses behind. returned to the parsonage and was lea for the second time when Mrs. Lati spotted him.

NORTH CAROLINA

Cross Burns Near Concor Crowd Watches in Silence

By FRANK K. EFIRD

SALISBURY—The Ku Klux Klan hel cross-burning ceremony in an abandc outdoor theater near Concord on the n of Oct. 27. It was the first time such incident occurred in piedmont North C lina in decades.

Seventeen robed and hooded, but masked, klansmen marched around the foot cross as it burned. A crowd of ov thousand curious people watched and tened as the "purple knight," head of group and self-styled minister, spoke. launched a bitter tirade against newspa which have done a good job of fighting KKK in North Carolina, and against active or passive supporters of desegregat

"I have two children," he said. "I'd ra they grow up to be ignoramuses than beside Negroes in school. God knew w he was doing when he made white white and black men black. He didn't int that Negroes and white men should m

Klansmen near Concord
teaction of the public was one of disgust

described the KKK as a God-fearing ganization.

No one in the area knew the men or here they came from. A number of cars the parking lot bore out-of-state tags. orth Carolina law prevents masking, but me of the men wore glasses rims for dis-ise.

The reaction both of newspapers and of citizens in general was one of disgust.

Several Roman Catholic and Protestant parents recently withdrew their children from a Roman Catholic parochial school in Salisbury when a Roman Catholic Negro girl was enrolled.

THE NORTH CAROLINA SYNOD is asking ongregations to take a special offering on ec. 2 to erase a $38,821 deficit anticipated the synod's budget. Both the ULCA and e synod will suffer if the goal is not met. Synod President F. L. Conrad has charged at "some congregations are using the ovenant system to evade their responsibili-es." No apportionments are assigned in orth Carolina. Congregations "covenant" what they will give. Some covenant enough to be respectable but not enough to be responsible, synod officials feel.

LENOIR RHYNE COLLEGE had received $749,000 on Oct. 15 of the $1,500,000 pledged for its development program. During the fiscal year ending June 30 the college operated in the black. Of the present enrollment of 900, 45.5 per cent are Lutherans.

Dr. Albert Keiser, head of the college's English department, nationally known forensic teacher and author, will retire on Jan. 1.

HUNDREDS of North Carolina Brotherhood men converged on St. Mark's Church, Charlotte, for the organization's convention on Nov. 13. Banquet speaker was Howard L. Logan, executive secretary of the ULC Brotherhood.

CENTER GROVE CHURCH, Kannapolis, dedicated its $185,000 building on Oct. 28. The edifice was erected in 1950. Churches in the North Carolina Synod can be dedicated only after they have been completely paid for. The Rev. Paul Morgan is pastor.

Mt. Olive Church, Gold Hill, dedicated a $7,000 parish hall on Oct. 7.

FLORIDA

Lutheran Student Center Dedicated in Gainesville

By CHARLES F. STECK, JR.

SEBRING—The Lutheran student center was dedicated at the University of Florida, Gainesville, on Nov. 11. The building was once a fraternity house. It has been completely remodeled and refurnished. Chief speaker for the occasion was the Rev. Oswald Elbert representing the National Lutheran Council's Division of College and University Work. Officials of the Florida Synod and of the university shared in the program.

More than 200 Lutheran students are registered at the university. Pastor William C. Kaiser of University Lutheran Church is student pastor. The A. J. Holl Memorial

St. Stephen's mission organized in Tallahassee by Pastor Lynn W. Wilfred on September 30

Library, housed in the building, was also dedicated.

THREE new congregations were received into the synod at a special synodical meeting in September. The missions are St. Paul's, Melbourne; St. Paul's, Pensacola, and St. Stephen's, Tallahassee. Also received were Pastors Louis G. Golder, Christ Church, Ft. Lauderdale, former pastor of Concordia Church, Rochester, N. Y.; Walter G. Marz, Resurrection Church, Daytona Beach, former assistant pastor, Luther Place Church, Washington, D. C.; and Luther D. Kistler, assistant pastor, St. John's Church, Orlando, recent graduate of Southern Theological Seminary.

BETHLEHEM CHURCH, near Lake City, organized in 1859 and oldest Lutheran church in the state, was rededicated after complete renovation including the installation of stained glass windows and new pews. The Rev. E. B. Heidt is the pastor.

GROUND has been broken and building is in progress on the first unit of St. Paul's Church, Clearwater, Dr. Paul M. Kinports, pastor. The modernistic building will provide room for the present congregation and for future growth. Part of a four-stage, long-range building program, the $94,000 structure will house a chapel seating 300, classrooms, pastor's study, library, kitchen. Occupancy is scheduled for next spring.

ELECTED as new officers of the United Lutheran Church Women of the Florida Synod at the convention in St. Paul's Church, Tampa, Oct. 24-26, were Mrs. Paul K. Nordsiek, Jacksonville; Mrs. W. Ba[illegible] Weant, Coral Gables; Mrs. Earl Martin[illegible] Gainesville; Mrs. Howard Ehrens, Jack[illegible] ville; and Mrs. S. A. Mikesell, Coral Ga[illegible]

Five new societies were received i[illegible] membership. Two salary units of $600 e[illegible] were renewed for Misses Myrtle W[illegible] Argentina, and Isolde Eland, social ser[illegible] worker on the staff of the Board of So[illegible] Missions. Two additional salary units [illegible] be assigned to a German missionary, [illegible] Ute Volp, who will go to the Malayan [illegible] early in 1957.

ROCKY MOUNTAIN

Sunday Services Are Televise[illegible] From Messiah Church, Denve[illegible]

By OLIVER F. WEAVER

DENVER—Messiah Church observed [illegible] ormation Sunday this year with thousa[illegible] of unseen worshipers as its guests. Serv[illegible] in the 1,800-member Denver church w[illegible] televised on Oct. 28 and the following S[illegible] day by station KLZ-TV which opene[illegible] regular Sunday program transmitting se[illegible] ices direct from city churches. The Den[illegible] Council of Churches is co-operating in [illegible] project.

A tall tower was erected on top of [illegible] church to relay the program to the stati[illegible] antenna on Lookout Mountain. Co-Past[illegible] J. Benner Weaver and Alton M. Mo[illegible] preached at the televised services.

A THIRD Rocky Mountain Synod cong[illegible]

THE NEXT SYNOD MEETING will be held Holy Cross Church, Wheat Ridge (Den-r), May 21-23, the executive committee cided at its recent meeting.

on was organized on Reformation Sun- at El Paso, Texas. The mission, de-oped during the last year in Mountain w Heights, is served by Pastor Walter F. y. It had a charter membership of 92 is holding services at an army chapel. name is Good Shepherd Church.

ynod President John L. Futchs conducted organizational services. A newly built onage was occupied by Pastor Frey ently.

DEDICATION of a parish hall and church marked completion of a building project Good Shepherd Church, Denver. The t-year-old congregation oversubscribed $25,000 building fund by $8,000 in less a year and received 95 per cent of the ges in cash.

ynod President Futchs spoke at one ication service. Dr. George N. Menden-, father of the congregation's pastor, well Mendenhall, spoke at another. The sh hall is being used both for services Sunday school sessions.

wo Rocky Mountain Synod pastors, odore F. Moehring of Casper, Wyo., and mond Bartels of Trinidad, Colo., left ynod to assume pastorates in Flint and skegon, Mich. The vacancy left by Pas- Moehring on the executive committee filled by electing Pastor Donald C. onton to membership until the next od meeting.

ALL LUTHERAN churches in the Rocky untain area will join in the clothing drive ing Thanksgiving season, ending Nov. 30. ver and Albuquerque are collection ters.

EPIPHANY CHURCH, Denver, conducted a hborhood census in October. Many hurched persons were discovered who wed interest in joining the church.

HOLY CROSS CHURCH, Wheat Ridge, voted become self-supporting on Jan. 1. In-

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ROCKY MOUNTAIN . . .

stead of the ten years usually needed for a mission to acquire independent status, Holy Cross achieved it in five. Two services are held each Sunday as attendance grows. The Sunday school has a class of eight deaf and retarded children. Pastor is the Rev. Charles L. Strubel.

THE SECTOR PROJECT is being carried out in most synod churches. Meetings for instruction and training of visitors help congregations to present the causes of the church to the entire membership.

PACIFIC SOUTHWEST

Fall Retreat for Women Only Held in Southern California

By LOUIS F. MERTZ

LOS ANGELES—Thirty-six women from 12 congregations in the Southern California area attended the two-day fall retreat for women only at Forest Home Camp Redlands. Mrs. Carsten Alm led the g Mrs. Stanley Whithoff and Mrs. R Inslee conducted discussion groups on " Is Prayer?" Success of the venture en aged the women to plan the retreat annual event.

NOTED CHURCHMEN were speakers a ormation festivals in several California Dr. E. T. Bachmann, professor of c history at Pacific Seminary, was speak Richmond memorial auditorium. Dr ward Elson, Washington, D. C., add the "Festival of Faith" at the Oakland torium. Dr. Raymond I. Lindquist, Presbyterian Church, Hollywood, spok Protestant Reformation Day service at Beach. Pastor Milus W. Bonker of Diego was Reformation rally speake the San Joaquin Valley Lutheran M Fresno. Dr. John A. Mackay preach an interdenominational service in Imm Presbyterian Church, Wilshire Center.

Children's Singing Picture Books

Children listen to the songs, and sing along as soon as these beautiful are placed in their hands. Illustrated. Each book contains a 7-inch, nonbreakable vinyl recording, with 2 songs per side.

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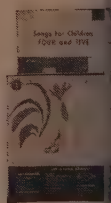

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IVE HUNDRED MEN attended the Southern ference Brotherhood fall dinner meet- Nov. 9, at St. Andrew's Church, Van s. Synod President C. V. Tambert spoke. ap Director John D. Foerster told of the k at the new Camp Yolijwa.

. Luke's Church, Huntington Park, ob- ed the 35th anniversary of organization October. Dr. Tambert spoke on Oct. 28. Rev. Charles P. Smith is pastor.

Irs. Paul Spindt, a new member of the gregation, is leading the deaf people in ship at Trinity Church, Pasadena. The Gerald O. Pedersen was installed as tor of Ascension Church, Baldwin Park, . 28. Pastor Pedersen was pastor of ension Church before completing grad- work at the University of Southern ifornia.

Pastor Robert Bayless was installed as cutive director for Lutheran welfare work the Sacramento area on Oct. 28 at St. n's Church.

GLORIA DEI CHURCH was dedicated in

(*Continued on page 45*)

CHURCH LIGHTING FIXTURES
We specialize in meeting budget requirements. Send details for suggestions and delivered prices. Colonial Lighting Co., Box 192, Port Colborne, Ontario.

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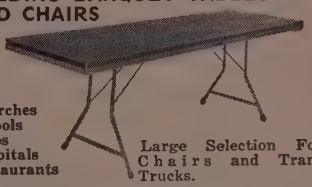

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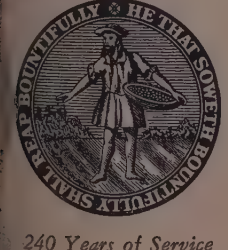

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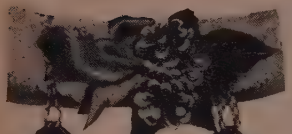
Christmas Decorations



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Made of paper and heavy cardboard. Suitable for porch or outdoor Christmas decoration. Use any standard light bulb. Overall size, 5" x 10". (NE1776) $1.00

Brass Christmas Star

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Star only—$2.75; with 6 ft. cord, socket and bulb—$3.50.

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A unique little chime imported from Sweden. A perfect centerpiece for your Christmas table, or a festive addition to your mantel or window sill. Solid brass with brilliant polish. 6½ ounces in weight, 13 inches high. Includes 4 candles. (NM6003) $3.

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CIFIC SOUTHWEST . . .

(*Continued from page 43*)

g Beach on Oct. 21. The church's organ the gift of Trinity Church, Long Beach. was the second time in six years that nity has given a mission church a new an. First to receive a gift was St. Luke's 1950. Orville A. Awerkamp is pastor Trinity.

THE INTERNATIONAL ecumenical banquet held at St. Michael's Church, Berkeley, 21, under the auspices of the Student istian Council of the University of Cali nia. Guest speaker to a capacity crowd 250 Protestant and non-Christian students Dr. Elfan Rees, from Wales, England. Rees is a World Council of Churches presentative on matters of refugees and ef.

Pastor Otto Bremer of the LSA of Berke and Mrs. Lottie Kohls, counselor for ernational students, arranged the program.

UNITED LUTHERAN CHURCH WOMEN of southern conference celebrated their den anniversary Nov. 1-2 at St. Andrew's urch, Van Nuys. Addressing 300 visitors d delegates were Synod President Tam t, Roland Renner, missionary of the gustana Lutheran Church in Tanganyika, ter Evelyn Houlroyd of the Board of aconess Work, and Mrs. Paul Spindt who rks among handicapped people. Mrs. L. Screws, Long Beach, was elected sident.

NTRAL STATES

astings Congregation edicates Church Center

By PAUL C. WIEGMAN

OMAHA—First St. Paul's Church, Hast gs, Neb., marked completion of a six-year nodeling and expansion program with dication services on Reformation Sunday. The Rev. Louis de Freese of Oklahoma y, brother of the Rev. Paul M. de Freese, stor of the church, preached. Participants the dedicatory events included Dr. F. C.

Challenging position for "HOUSE MOTHER" in children's home with capacity of 12 young children. 20 mins. from New York City. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

Lutheran state-wide Multiple Function Agency 20 mins. from New York City needs caseworkers. Graduate training preferred: salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Program for the aged includes extensive community and institutional care; new building in planning stage. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

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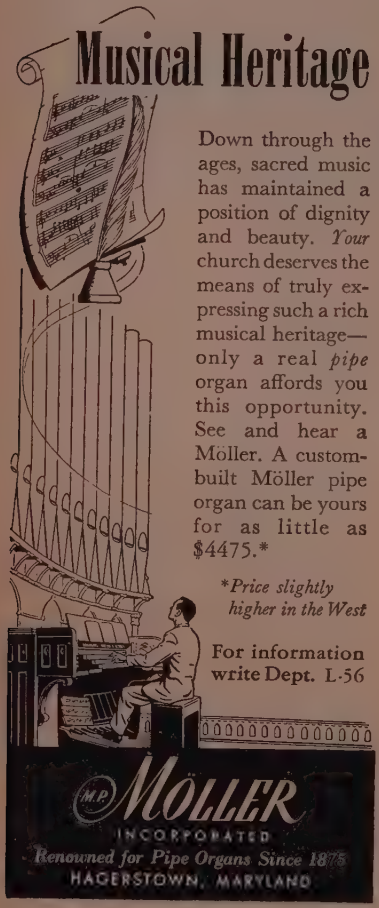

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CENTRAL STATES . . .

Schuldt, the Rev. Paul Wiegman, and E. B. Keisler on behalf of the Central S Synod.

The three-phase building project inc a 21-room parish school, pastor's study church offices, a $39,000 two-story pa age and a remodeled sanctuary with se for approximately 700. Much of the c struction was done by men of the cong tion.

Present membership of First St. Pau 1,387 confirmed persons. Average at ance at Sunday services is 860. The budget totaled $53,066, of which $1 is for benevolences. The church gives $ a year in partial support for Dr. Lorin W missionary in Liberia, Africa.

WESTERN CANADA

Mission Fervor of Churc Wins Out Over Snow and

By E. G. GOOS

EDMONTON — Early arrival of w could not dampen the enthusiasm of sioners and congregations taking part i Regina, Saskatchewan, area mission, though one pastor and his missioner trapped by a sudden snowfall on thei turn from a leadership rally.

The mission, beginning on Oct. 28 cluded 12 congregations. Preachers c from adjacent provinces—Alberta and M toba—and from Quebec and Minnesota

Attendance at services was good, altho the visitation program was affected by weather. Church attendance on Sunday nearly double that of the previous w and attendances during the weekday eve

(*Continued on page 48*)

or those on your list that prefer the unusual . . .

TILES

fect for use at the table or hanging as a wall decoration. Fired for permanent coloring. de of genuine ceramic tile. All styles are complete with hanger.

23rd Psalm in beautiful colors. Inspira- for design is the 15th Century Book Hours. 7⅞" square. (NM800A)

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WESTERN CANADA . . .

(*Continued from page 46*)

services showed a steady increase.

The Edmonton area mission followed the Regina campaign. Joining 20 ULC congregations in the effort were one American Lutheran, one Augustana and one Evangelical Lutheran church. Missouri Synod congregations conducted a simultaneous mission.

Three congregations in the Winnipeg area, including many German immigrants among their members, preceded the regular mission program with German-language services. Nearly 3,000 attended. Recent immigrants showed keen interest in the campaign.

SNOW AND ICE also failed to affect attendance at the Regina Reformation rally at which Richard T. Sutcliffe, associate director of the ULC Department of Press, Radio and Television, spoke on the role of the laymen in the work of the church. Dr. E. J. Treusch, executive director of the Canadian Lutheran Council, spoke on Luther's concern for the welfare of all people at the Reformation banquet at Regina's Canadian Legion Hall.

WESTERN CANADA'S Luther League [illegible] vened at Trinity Church, Edmonton, in [illegible] tober. Guest was LLA Associate Secr[illegible] Arthur Bauer.

A special convention of the Illinois S[illegible] called by the executive board to elect a [illegible] dent to succeed the late Dr. Harmon J. [illegible] Guire will be held at Trinity Lutheran Ch[illegible] Des Plaines, Ill., on Wednesday, Nov. 28, [illegible] at 2 P.M. Luther C. Mueller, Secret[illegible]

——CHANGES OF PASTORATE——

PENNSYLVANIA MINISTERIUM

SULTZBACH, DANIEL I. From Sacram[illegible] parish. Retirement.

WARTBURG

ADEN, R. E. From St. John's Church, [illegible] Springs, Ill. To St. Paul's Church, [illegible] ford, Wis.

——DECEASED——

SISTER LOUISE MOELLER, 90, [illegible] tired deaconess of the Lutheran Deac[illegible] Motherhouse, Ruxton, Md., died Oct. [illegible] Born in Washington, D. C., she was [illegible]

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…ted in 1910 and served Christ Church, … York City, for one year and St. John's …rch, New York City, for 23 years. She …ed in 1935.

…uneral services were conducted in the …herhouse chapel by the Rev. Paul H. …th. Burial was at Rock Creek Cemetery, …hington, D. C.

MRS. ALPHA MILLER TULLOSS, 68, … of Dr. Rees Edgar Tulloss, president …ritus of Wittenberg College, died Oct. … Springfield, Ohio.

… native of Springfield, Mrs. Tulloss at…ed Wittenberg Academy and College. … married Dr. Tulloss in 1908. Dr. Tulloss, …nguished churchman and educator, was …or of Messiah Church, Constantine, …h., and of First Church, Mansfield, …, before becoming president of Wit…erg College in 1920. He retired in 1949. … addition to her husband, Mrs. Tulloss …urvived by two daughters, Mrs. Alice …ander and Mrs. Nancy Keck, both of …ngfield, and by one son, Rees Edgar …oss, Jr., of East Orange, N. J.

…uneral services were held by Pastor …a Johnson of Fourth Lutheran Church, … the Rev. Harold L. Myers, Jr., pastor …Covenant Presbyterian Church, Spring…. Burial was in Ferncliff Cemetery, …ngfield.

…HE REV. ISAIAH WHITMAN, 89, re… ULCA minister, died Oct. 11 at Mul…y Home, Mulberry, Ind.

…rn at Cogan Station, Pa., Pastor Whit… attended Gustavus Adolphus College … graduated from Chicago Seminary. He …ed pastorates in North St. Paul and Red …g, Minn.; Versailles, Ohio; and Knox …nty, Wallace and Mulberry, Ind. He is …ived by a daughter, Mrs. Edith Ade of …ayette, and a son, Paul W. Whitman …Detroit.

…ervices were conducted on Oct. 13 at …berry Home and Zion Church, Mulberry, …the Rev. William J. Butt, assisted by …ors O. B. Noren and H. C. Stolldorf. …rment was in Fair Haven Cemetery, …berry.

ILA

The International Lesson Annual 1957

edited by
CHARLES M. LAYMON

lesson analysis by
ROY L. SMITH

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IN CONCLUSION . . . . . .

THERE'S ALWAYS something a bit artificial about trying to feel especially thankful at 10 o'clock on the morning of the fourth Thursday in November. Thanksgiving is something we usually feel suddenly and unexpectedly, when our affairs turn out better than we thought they would.

I've had many moments during the past year when I felt that I had been blessed far more abundantly than I had any right to expect. For instance, I especially like to travel slowly and excitedly through high-mountain country. This year I had a chance to drive at leisurely pace down the Rockies from northern Colorado to Sante Fe. And three times this year I drove along the crest of the eastern mountains from North Carolina into Pennsylvania.

Hour after hour on such travels I've had a sense of almost painfully exquisite satisfaction. And always I've been troubled by the thought that I had done nothing to deserve such joy. It was simply heaped on my dish without any merit or worthiness in me.

AND ONE SUNDAY morning not long ago I was the supply preacher at a little church in suburban Philadelphia. There in the congregation were three Negroes, quietly and calmly sharing in the service as though nobody noticed anything unusual about them being there. This was the first time I had ever seen this in a Lutheran church, and I experienced such sudden joy that I had to take a few quick deep breaths to keep hold of myself.

I'm sure you wouldn't forgive me if I went on with a report of all the things in 1956 which have filled me with a sense of great personal gratitude. All of us have our lists, and can't expect our friends to be so generous as to list[en] us recite these many events.

When Thanksgiving Day comes (i[n] U.S., that is; in Canada the officia[l] was way back in October), we may [be] a hard time remembering all these [...] did moments of gratitude which we [had] experienced during the year. The l[ast] fire of joy which burst out around c[hr] moments may have flickered out. P[er]haps on the official Thanksgiving D[ay] have a bit of headache or backache [or] wish we could have stayed in bed [for] extra hours instead of coming to ch[urch]

But we church people have t[o] things decently and in order. We [go] to church on Thanksgiving to repe[at] our God that we are grateful for h[is] numerable blessings during 1956. [We] have to hope that he remembers [the] many moments during the year whe[n] did feel a sudden panic sense of ge[t] joy regarding his good gifts.

OUR OFFICIAL SERVICE of Thanksg[iv] does demonstrate that we are the se[t] people who acknowledge that the [go] things which happen to us are not t[he] the world owes us. And of cours[e] world doesn't owe us much.

This is a cruel world, with most p[eo] in violent competition with other pe[op] There's a little bit of love and goo[d] around the fringes where it isn't to[o] pensive. This is the sort of world [it] always been. When we get too distr[ac] about Russians bludgeoning Hunga[ry] or the British shooting their way int[o] Suez, we might remember our anc[es] shooting down American Indians.

But in the midst of such a world, [wo] derful things happen. We don't de[se] them. They are gifts from God.

—ELSON R[.]

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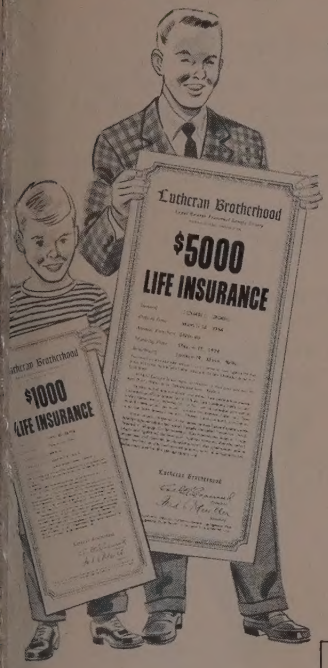

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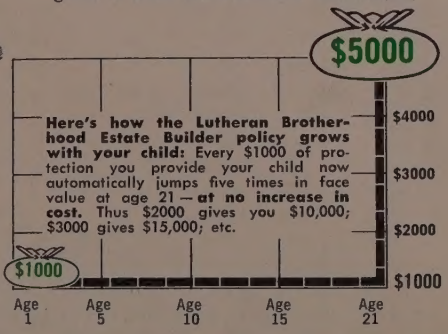

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